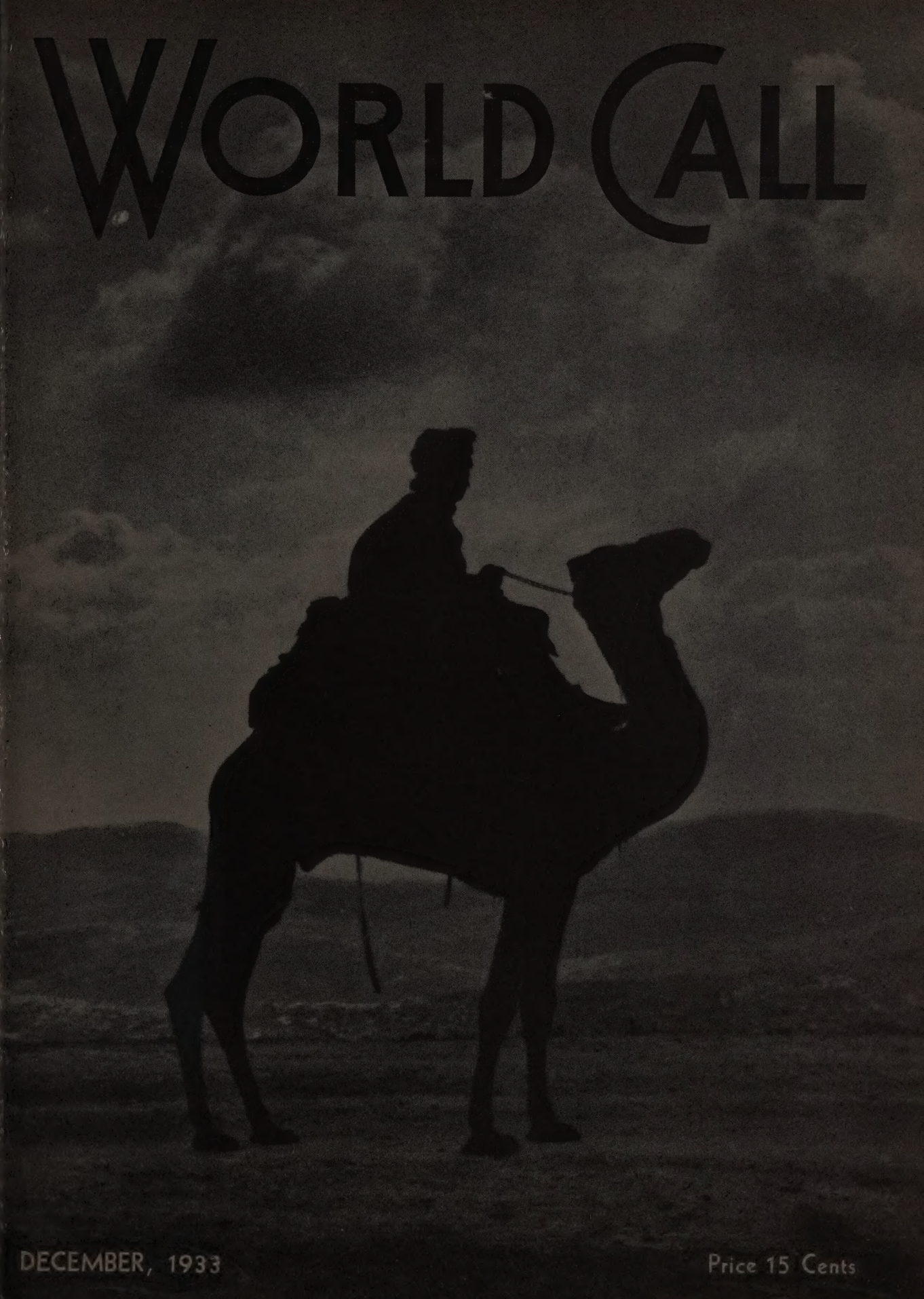
WORLD CALL



DECEMBER, 1933

Price 15 Cents

BOARD OF MANAGERS

United Christian Missionary Society

1933 - 1934

EXECUTIVE COMMITTEE

1933-1934

Miss Una Dell Berry, 220 Waldron Street, Lafayette, Indiana
Mrs. Robert Cowling, 722 Mulberry Street, Mount Carmel, Illinois
Mrs. W. A. Crowley, 532 Court House, Cincinnati, Ohio
C. W. Cummings, 1115½ South 7th Street, Springfield, Illinois
C. W. Flewelling, 236 N. Edwards Street, Decatur, Illinois
Mrs. Leota Frye, 410 Burt Street, Saginaw, Michigan
Walter D. Freyburger, Suite 1555, One N. LaSalle, Chicago, Ill.
Mrs. W. H. Hart, 803 S. Main Street, Benton, Illinois
Mrs. J. O. Kirk, 2123 Highland, Louisville, Kentucky
W. J. McGill, Shelbyville, Tennessee
Merritt Mason, 8th Floor, Home Bank Building, Toledo, Ohio
Louis D. Riddell, 525 5th Street, Butler, Pennsylvania
J. B. Robertson, 711 East Jackson, Mexico, Missouri
Mrs. W. F. Rothenburger, 3320 Ruckle, Indianapolis, Indiana
John P. Sala, 650 Crescent Avenue, Buffalo, New York
Mrs. Frank L. Scott, 7156 Pershing, St. Louis, Missouri
Mrs. E. C. Smith, 602 5th Street, N., Newton, Iowa
Willard M. Wickizer, 322 West First Street, Maryville, Missouri
Mrs. Leon Zeisloft, E. Gambier Street, Mount Vernon, Ohio

✦

	Term Expires
Alabama—	
Mrs. G. R. Harsh, Sr., 3124 Overhill Road, Birmingham	1935
Mrs. E. J. Barnett, 802 Pettus Street, Selma	1936
Arizona—	
Mrs. Tom Davenport, 601 North Tyndall, Tucson	1935
Arkansas—	
Ernest C. Mobley, 1015 Louisiana Avenue, Little Rock	1935
Mrs. Clio Harper, 22nd and Summitt, Little Rock	1936
California, North—	
Mrs. H. S. Gilliam, 203 Abbey Street, Fresno	1935
H. P. Shaw, 2520 Bush Street, San Francisco	1935
California, South—	
Mrs. J. F. Dodds, 2633 "W" Avenue, 30, Los Angeles	1934
Carl Bundy, 2020 N. Bronson Avenue, Los Angeles	1935
Colorado—	
Mrs. A. H. Boltz, 1345 West Mountain Avenue, Fort Collins	1934
S. J. Mathieson, 1600 Lincoln, Denver	1935
Florida—	
Everett S. Smith, 230 N. E. 4th Street, Miami	1936
Georgia—	
Mrs. John H. Wood, Drawer "F," Winder	1934
A. D. Strobhar, P. O. Box 1158, Savannah	1935
Idaho—	
*C. E. Burgess, 903 Franklin Street, Boise	1934
Illinois—	
C. W. Cummings, 1115½ South 7th Street, Springfield	1934
Mrs. Robert Cowling, 722 Mulberry Street, Mount Carmel	1935
Mrs. Lulu C. Hunter, 1021 S. Elmwood, Oak Park	1935
Chester B. Grubb, First Christian Church, Jefferson Street at Roosevelt, Bloomington	1935
C. C. Carpenter, 209 N. Madison, Peoria	1935
*Walter D. Freyburger, Suite 1555, One N. LaSalle, Chicago	1935
C. W. Flewelling, 236 N. Edwards Street, Decatur	1936
Mrs. W. H. Hart, 803 S. Main Street, Benton	1936
Indiana—	
Elvin Daniels, 422 Calvin Blvd., Seymour	1934
*Vacancy to be filled	1934
Miss Una Dell Berry, 220 Waldron Street, Lafayette	1934
Mrs. W. C. Smith, 2910 College Avenue, Indianapolis	1934
Mrs. E. J. Head, 1423 Arrow Avenue, Anderson	1934
Mrs. J. E. Baker, R. R. 2, Brazil	1934
W. E. Carroll, 414 9th Street, Logansport	1935
Mrs. E. R. Moon, 524 N. Broadway, Greensburg	1935
*M. R. Denison, Studebaker Corporation, South Bend	1935
Mrs. W. F. Rothenburger, 3320 Ruckle, Indianapolis	1936
Iowa—	
Mrs. E. C. Smith, 602 5th Street, N., Newton	1934
Wm. A. Knight, 818 Clinton Street, Des Moines	1934
E. C. Beach, 505 N. Market Street, Ottumwa	1934
Mrs. Keith Vawter, Walker	1934
Mrs. A. D. George, 2620 Beaver Avenue, Des Moines	1935
Mrs. D. W. Morehouse, 2718 University Avenue, Des Moines	1936
Kansas—	
Mrs. J. David Arnold, 415 N. Juliette, Manhattan	1934
Percy Atkins, 718 E. 11th Street, Winfield	1934
Mrs. Seth W. Slaughter, 742 Ohio Street, Lawrence	1936
John R. Golden, 622 Topeka Blvd., Topeka	1936
Mrs. G. S. O. Humbert, 608 N. 10th Street, Independence	1935
Kentucky—	
Joseph W. Hagin, 323 20th Street, Ashland	1934
Beverley R. Jouett, 202 McEldowney Bldg., Winchester	1936
C. H. Manning, 232 S. Ashland, Lexington	1936
Mrs. C. E. Tate, Stanford	1936
Howard S. Stephenson, 1808 McCreary Avenue, Owensboro	1936
Mrs. J. Allen Kirk, 2123 Highland, Louisville	1936
Louisiana—	
J. R. Keeling, 813 8th Street, Alexandria	1934
Manitoba, Saskatchewan, Alberta, British Columbia—	
Mrs. George H. Stewart, 966 Dorchester Street, Winnipeg, Manitoba, Canada	1935
Maritime Provinces—	
Dr. F. L. Wallace, 22 St. Paul Building, Halifax, N. S.	1935
Maryland, Delaware, District of Columbia—	
Mrs. H. B. Douglas, 412 7th Street, N. E., Washington D. C.	1934
W. H. Pinkerton, 6901 Glenbrook Road, Washington, D. C.	1936
Michigan—	
Mrs. Leota Frye, 410 Burt Street, Saginaw	1935
George W. Buckner, Jr., State, Cherry and Madison, Grand Rapids	1936
Minnesota—	
Mrs. George O. Marsh, 3235 Dupont Avenue, S., Minneapolis	1934
Harry Poll, 1010 W. College Street, Austin	1936
Mississippi	
David H. Griffin, 1515 24th Avenue, Meridian	1934
*Miss Lucille Wooten, Delta	1935
Missouri—	
C. Emerson Miller, c/o South Street Christian Church, Springfield	1934
*Willard M. Wickizer, 322 West First Street, Maryville	1934
Mrs. R. M. Talbert, 121 N. Boulevard, Cape Girardeau	1934
Mrs. Frank L. Scott, 7156 Pershing, St. Louis	1934
Mrs. R. H. Milligan, 7001 Amherst Avenue, St. Louis	1935
J. B. Robertson, 711 East Jackson, Mexico	1935
Harold G. Barr, 439 E. Franklin Street, Liberty	1936
Mrs. E. E. Elliott, Kansas City	1936
Mrs. Fred S. Peck, 908 E. Love Street, Mexico	1936
Nebraska—	
George A. Miller, 3105 Dewey Avenue, Omaha	1934
Mrs. O. F. Lang, 2403 Lane Street, Falls City	1934
Mrs. May Coates, Lincoln	1936
New England—	
N. H. Robertson, 6 Park Avenue, Danbury, Connecticut	1934
Philip Buxton, 1015 Pleasant Ave., Worcester, Mass.	1936
New Mexico—	
D. B. Titus, 307 N. Pennsylvania Avenue, Roswell	1935
New York, New Jersey—	
Mrs. H. K. Tully, 126 W. 71st Street, New York City	1934
John P. Sala, 650 Crescent Avenue, Buffalo	1936
Lowell C. McPherson, Box 44, Keuka Park	1936
North Dakota, South Dakota—	
E. L. Frost, 516 W. 13th Street, Sioux Falls, South Dakota	1936
North Carolina—	
Mrs. George W. Coan, Winston-Salem	1936
*Thomas E. Morton, 1208 E. Boulevard, Charlotte	1935
Ohio—	
Mrs. O. L. Hull, 607 Sandusky Street, Ashland	1934
Myers Y. Cooper, Union Trust Building, Cincinnati	1934
Mrs. George C. Neil, 24 Summit Avenue, Willoughby	1935
Mrs. Leon F. Zeisloft, E. Gambier, Mount Vernon	1935
Ben Holroyd, 9990 Euclid Avenue, Cleveland	1935
Mrs. W. A. Crowley, 532 Court House, Cincinnati	1935
Merritt Mason, Home Bank Building, 8th Floor, Toledo	1936
Mrs. A. J. Culler, 2276 Chatfield Drive, Cleveland	1936
Oklahoma—	
E. W. Harrison, University Station, Enid	1935
W. S. Hamilton, Pawhuska	1935
Miss Minnie Harbaugh, Oklahoma City	1936
Ontario—	
Rhodes Thompson, c/o Hillcrest Christian Church, Toronto, Ontario, Canada	1934
Oregon—	
Mrs. L. H. Fishburn, 4715 71st Street, S. E., Portland	1935
Howard McConnell, 6th and Madison Streets, Corvallis	1936
Pennsylvania—	
Mrs. George W. Buckner, 145 N. Central Ave., Canonsburg	1934
Louis D. Riddell, 525 5th Street, Butler	1935
William Verner Nelson, 1138 N. 65th Street, Philadelphia	1935
John W. Love, 340 Allison Avenue, Washington	1936
South Carolina—	
W. J. Swindell, Brunson	1934
Tennessee—	
Miss Winona Rhoel, 1222 Highland Avenue, Knoxville	1935
Mrs. J. E. Carlson, 481 McLemore Avenue, Memphis	1936
W. J. McGill, Shelbyville	1936
Texas—	
L. N. D. Wells, 4708 Gaston Avenue, Dallas	1934
W. R. Holder, 916 N. Main, Bonham	1936
Mrs. A. S. Latham, Longview	1936
Mrs. T. T. T. Reese, Wichita Falls	1936
Utah—	
*Mrs. John Coats, Ogden	1935
Virginia—	
Mrs. F. W. Long, 409 Church Street, Clifton Forge	1935
Mrs. J. O. Helsabeck, 3110 E. Marshall, Richmond	1936
Washington—	
Ray E. Dew, 4741 44th Avenue, S. W., Seattle	1934
S. G. Fisher, First Christian Church, 6th and "K" Streets, Tacoma	1935
Mrs. Glenn W. Hutton, Box 1011, Yakima	1935
West Virginia—	
A. C. Young, 324 Euclid Avenue, Morgantown	1934
Mrs. C. W. Brown, 309 Clay Street, Clarksburg	1936
A. J. Coffey, 208 5th Avenue, Montgomery	1936
Wisconsin—	
Mrs. R. A. Nourse, 4201 N. Newhall Street, Milwaukee	1934
Wyoming—	
Mrs. Carl E. Perlee, Box 324, Cheyenne	1934

*Elected to fill unexpired term; eligible for re-election.

World Call Adventures III

"Well," sighed the WORLD CALL Secretary for the First Christian Church, "not that I'm not appreciative or anything—but I hope to goodness Mary and Charles don't give us another set of book ends this Christmas!"

Her husband laughed behind his paper. "They believe in *continuity!* But we do have a fine collection of book ends—just about every animal in the zoo except the skunk. Do you suppose we'll get that this year?"

Silence from his wife. Finally Dr. Dixon looked a bit apprehensively over his paper. After all Mary wasn't his sister. But Mrs. Dixon was rapidly writing on a convenient scratch pad. "Now what?" he asked.

More silence, and finally, "Really, John, I have to confess that a dentist has value when it comes to selling magazines. You gave me an idea for WORLD CALL. 'Continuity' you said—about the book ends. Well, that's what I'm going to talk about tomorrow at the Woman's Missionary Society luncheon. If I can convince some of those women who get stuck every year on what to give for Christmas gifts and who give variations of the same thing year in and year out—convince them that no matter how often they give someone a subscription to WORLD CALL it would always be new and always different—and always useful, too—" she paused. And her husband heard her mumble over the pencil point—

"Valuable Continuity—that's WORLD CALL—succession that never gets stale!"

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

Editorial and Business Office, 222 Downey Avenue Indianapolis, Indiana

Published monthly by the United Christian Missionary Society, Board of Education and Board of Temperance and Social Welfare through the World Call Publication Committee. Members: H. B. Holloway, Percy A. Wood, Roy G. Ross, I. J. Cahill, H. O. Pritchard, Ora L. Shepherd. Space used by the Pension Fund is on a contractual basis.

Staff: Harold E. Fey, Editor; Stephen J. Corey, Advisory Editor; Rose Stephens Rains, Office Editor; L. Madge Smith, National World Call Secretary. Contributing Editors: H. O. Pritchard and James A. Crain.

Subscription price $1.50 per year net in advance; 15 cents per copy.

Published monthly at Beaumont and Pine Streets, St. Louis, Missouri, for the United Christian Missionary Society, Indianapolis, Indiana. Entered as second-class matter at the post office at St. Louis, Missouri, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 412. Act of February 28, 1925, authorized December 31, 1925.

Copyright, 1933, by United Christian Missionary Society.

Notices concerning change of address should be mailed to WORLD CALL, Missions Building, Indianapolis, Ind.

World Call

VOLUME XV DECEMBER, 1933 No. 11

Contents

The Threshold ---- 2
The Month Among Disciples ---- 3
Editorials ---- 4
Resolution On Peace ---- 6
*The New Road for Benevolences, *by F. M. Rogers* 7
A Classic Tribute to a Great Soul (A. McLean), *by H. L. Willett* ---- 8
*Women as Builders, *by Mrs. E. W. Taylor* ---- 9
Peace Comes to Grand Street, *by Helen Welshimer* 11
*Farmers of Old China, *by J. Lossing Buck* ---- 13
A Church Without Spot or Wrinkle, *by Edgar DeWitt Jones* ---- 15
*Christmas Contrasts in Africa, *by Imogene Mullins* 17
*Book Chat, *by C. E. Lemmon* ---- 18
*The Outlook for Peace, *by Harold E. Fey* ---- 19
Do You, Too, Care? *by F. M. Rogers* ---- 21
*Listening In on the World, *by James A. Crain* --- 22
Pictures of Our Benevolent Work ---- 24
A Dream of Years Realized (South America), *by S. S. McWilliams* ---- 28
Rice Fields in Africa, *by Mr. and Mrs. E. B. Smith* 28
Station UCMS Broadcasting ---- 29
Christmas Worship Service, *by Hazel Harker* ---- 30
Out of the Hearts of the Missionaries ---- 31
College Notes ---- 32
*Speaking of Books ---- 34
Missionary Organizations' Own Section ---- 35
Programs ---- 36
Devotional Study ---- 38
Through the Years ---- 38
*Echoes From Everywhere ---- 39
In Memoriam ---- 39
Hidden Answers ---- 40
Return (poem) *by Elizabeth L. Ledig* ---- 40
Missionary Materials and Methods (Study Courses) 41
Helps for Leaders of Junior Groups, *by Grace McGavran* ---- 42
Jhunow Goes to Boarding School (India), *by Dr. Hope H. Nichoson* ---- 45
By All Paths (Coke Region), *by Ruth E. Boll* --- 46
Receipts ---- 47
UCMS Graph ---- 47

*"Preaching points." See Threshold page.

The Threshold

THROUGH our familiarity with the story of the Wise-men who journeyed on camels as they brought their gifts to the Prince of Peace, we have come to associate camels with the Christmas time. Our cover this month depicts one of these stately burden bearers of the East, and we like to think of him as another messenger of good will. "Will the world ever arrive at its Bethlehem, whither for centuries it has been traveling, and see fulfilled the ancient dream of peace on earth?"

Some of our readers may miss the Supplement which has appeared with our December issue for several years. This has been omitted for two reasons. The special campaign for subscriptions at $1.00 precluded the additional expense involved in publishing a Supplement this year, and the fact that the missionary society programs are not confined to any one field this year.

Only a few weeks now until the special campaign for WORLD CALL subscriptions at $1.00 will be at an end. December 31 is the closing date. We hope many churches will take advantage of this special rate to send in clubs of ten. A free subscription is given for each ten and may be sent to any designated person or placed in the public library. It should be easy to secure subscriptions as Christmas presents, also. No separate coupons are necessary but the coupons on the inside back cover may be a convenient means of sending in names of subscribers. Renewals for subscriptions expiring in 1934 will be accepted at the dollar rate if sent in before December 31, 1933.

Tune In!

In response to our request for information regarding Disciple ministers who are to be heard over the radio, we have gleaned the following which we are sure is far from a complete list:

C. R. Stauffer, minister of First Christian Church, Atlanta, Georgia, broadcasts the Good Samaritan programs in behalf of the Social Service Agencies, supported by the Atlanta Community Chest, each Saturday morning at six o'clock, Central Time, over station WSB, 740 kilocycles, 405.2 meters, 50,000 watts. Mr. Stauffer is also the "Visiting Minister at the Church in the Wildwood" Program, on the first Sunday of each month, at 8:55 a.m., from the same station as above.

Harold H. Griffis, Wilshire Boulevard Christian Church, Los Angeles, California, broadcasts each Sunday the entire morning service at 11:00 over radio station KFAC.

The Angelus Choir of Central Church of Christ, New York City, Finis S. Idleman, minister, broadcasts each Sunday afternoon from four to five o'clock over station WMCA.

Your Offering for Benevolences Does Two Things

1. It helps support full orphan children, half-orphan children, thus aiding a father or mother in their distress. The unfortunate children of broken families are also helped.
2. The dependent worthy members of our "Household of Faith" are supported in their old age and given a Christian burial at death.

How to Help

1. Plan to observe the month of December as Benevolent Month, using the "Calendar Plan," milk bottle device and other materials supplied you free of cost.
2. Make Christmas Sunday, December 24, the culmination of your effort. Endeavor to reach a goal worthy of your school.
3. Send in your offering promptly to either the National Benevolent Association, or to the Home or Homes of your area. State clearly that it is your Christmas offering for benevolences.

Preaching Points

Adopting the suggestion of R. T. Gwyn of Indianapolis we are calling attention of preachers to the starred articles in the Table of Contents as containing material of special interest to sermonizers. Beginning with next month we hope to have a better method worked out of following this excellent suggestion.

WORLD CALL Week for 1934 will be January 21-28. It is none too early to be planning for this important occasion. Material will soon be going out from this office to WORLD CALL secretaries and others.

With so few foreigners in Asuncion, our missionaries there have very close contact with the "powers that be." The following correspondence between A. E. Elliott, president of our school, and the President of the Republic, will be of interest:

Asuncion, Paraguay
August 15, 1933.

Dr. Eusebio Ayala,
President of the Republic of Paraguay,
City.

My dear Mr. President:

Please accept my most hearty congratulations for the worthy service you have given your country and the world during the first year of your Presidency.

My heart is full of sympathy for you and yours, as I realize in a small degree the great burden that rests upon you. I am happy, however, when I take time for reflection, for I know you will do everything possible for a quick and just peace.

The enclosed article expresses my deepest feeling in regard to the whole situation. I am expecting to send a similar article to Europe and America this week. I hope to do my bit in stopping the useless killing of people, for after all life is the most valuable thing there is.

Most respectfully yours,
ARTHUR ELWOOD ELLIOTT.

Presidencia de la Republica

Asuncion, 16 de Agosto de 1933.

Doctor Arthur Elwood Elliott
Colegio Internacional
Asuncion

My dear Friend:

I have read with deep feeling your letter on the occasion of the first year of my administration. I understand how your spirit, formed in the midst of the great and noble ideals of mankind, may suffer before the shameful spectacle of a cruel and unjust war thrust upon a people essentially peace-loving and confiding in the power of the solidarity of the nations in favor of peace and justice. Nothing is more repugnant to my own feeling than to find myself in the necessity of directing a war. This is not the mission toward which my aspiration as a citizen had dreamed. I have been a teacher of youth, and for that reason I deplore a war which destroys especially the generations that are just in their flower, leaving behind ill feeling, misery, and pessimism regarding the justice of mankind.

Thanking you very much, I remain your sincere friend.

(signed) EUSEBIO AYALA.

Fraternal Greetings Exchanged

The Australian churches were in convention at Launceston, Tasmania during the same week the International Convention was in session at Pittsburgh. Fraternal greetings were exchanged. Following are the messages authorized and sent by each convention.

From the Australian Churches

Greetings International Convention Disciples in U. S. A. from Australian Federal Conference Assembled Launceston

(Signed) WARMBRUNN.

From the International Convention

International Convention Sends Warmest Fraternal Greetings

(Signed) GEORGE A. CAMPBELL.

WORLD CALL

VOLUME XV DECEMBER, 1933 NUMBER 11

The Month Among Disciples

The Church of the Month

A CONGREGATION of fewer than a hundred members which in time of depression builds a new and adequate church without going into debt and without cutting its gifts to missions is something to cause the world to sit up and take notice. Down in Sarasota, Florida, a year ago a congregation of Disciples wearied of attempting to worship in the inauspicious atmosphere of a schoolhouse and decided to secure a church home. Without loans from the brotherhood, without circular letters appealing for help, without even a campaign among the overloaded merchants and business men of the city, the sixty-six members resolutely produced the cash and secured the most beautiful building location in their city. They then proceeded to convert the building which they found there into a neat and commodious church with a seating capacity of two hundred, accommodations for nine classes and a dining room for sixty.

The congregation consists of people of average means. Many are very poor and none has a large income, but their average giving for the year was $71 per capita, of which $10 went for outside causes, and $6.90 to missions, which exceeded all apportionments.

It is interesting to note that this church is at the same time carrying on its regular program of Kingdom building in the lives of its people. During the year the Sarasota congregation had two leadership training classes taught by accredited teachers. Their members secured eleven credits. It also had two mission study classes and it sent its leading young people to the conference at Daytona Beach. Now it is setting out on an attempt to increase the church and each of its departments fifty per cent. That is a large undertaking, but people who attempt great things for God with such success have evidently discovered that they will not be disappointed when they expect great things from God in the way of help. W. A. Harp is the minister.

The Personality of the Month

ONE of the most unusual stories which has come our way in a long time is the tale of a church supported by sheep—the four-legged variety. About two hundred miles north of Detroit is the town of Roscommon, located in a sparsely settled region of abandoned farms and impoverished people. Here in 1926 settled Charles W. Starr, a young man who had asked for the hardest field in the state. Nobody disputed that he had got what he asked for. But instead of being dismayed by what everybody agreed was an "impossible" situation, this stout-hearted minister settled down to redeem the rural church known as Markey Christian Church.

The first move was to get a home. Young Starr repaired a deserted house into which he moved. He tackled the myriad of difficulties with a stout heart. He solved the problem of a salary by persuading the Ladies' Aid to raise $100.00 and invest it in an abandoned farm. Then this pastor of the pioneer spirit took on a flock of sheep and the profit from the lambs and from the sale of the wool practically provided for his salary. He became known far and wide. He organized another church in a needy region, and has the building ready for dedication. He drives his automobile through aisles of whispering pines and thinks nothing of making a pastoral call of fifty or a hundred miles' distance. He goes wherever he is needed and among all sorts and conditions of people. He conducts many funerals and once sat up all night with a dying man who begged him not to leave his side. Forest fires are numerous in that section of the state and Charles W. Starr, clad in overalls, makes a valiant fire fighter. With his wife, who is one with him in this pioneering enterprise, and a baby boy, this parsonage in a lonesome place takes on a cheery glow. Charles W. Starr, slight of build, clear-eyed, fervent of spirit, is a true shepherd of the sheep in the lower Michigan peninsula.

Communism on the Decline in China

DR. T. Z. KOO, outstanding Christian Chinese educator of Peiping, is of the opinion that Communism is on the decline in China. Writing in the September issue of *The Missionary Herald,* he says that the strongest bulwark against Communism in China is not political and military suppression, but that sense of decency and sobriety so strongly ingrained in China's people through twenty centuries of ethical training. His reasons for believing that Communism is on the decline in China are, first, the Communistic influences in the schools and colleges have noticeably declined since their peak of three years ago, which does not mean that they are entirely eliminated, but that they seem to be on the wane. Secondly, he feels that the Chinese government is making real progress in its attempt to wipe out Communism in Hunan and other Communist provinces. This is partly by military compaigns and partly by its program of economic rehabilitation. In the third place he points out that the Communist Party in China has been breaking up internally. Inward dissension and jealousy have led many of the leaders to turn upon their former comrades. He is of the opinion that the Communistic movement will eventually degenerate into the status of "Liu Kou" or roving bandits. Other writers are not so optimistic as Dr. Koo in this matter, but his word should carry considerable weight.

Indian Women's Conference

THE conference of Indian women recently held in Bombay offers a good illustration of the changing conditions which the missionary enterprise now faces in the Orient. The conference discussed such topics as slums, fair wages, good housing with normal surroundings, medical aid and education. Although it was the first conference of its kind in India, this meeting struck a note that will do doubt be heard often in succeeding years.

To an American the striking thing about this conference is its subject matter. These Indian women met to discuss the problems of Indian womanhood, but when they outline them, we discover that they are discussing our problems also. Not long ago Nicholas Murray Butler, president of Columbia University, said: "The time has come to understand that the whole Western world is one; that, while each nation in Europe and in the two Americas may have some few problems which are peculiar to itself, the vast majority of these problems, and all the more important ones, are international in origin, in character and in effect, because the causes which have brought them into existence are world-wide." He was right, except that he stopped too soon. The whole world, East and West, is one, and God is using our very troubles to make it so.

Bloody Traffic

INTERNATIONAL traffic in arms and munitions is as un-Christian and demoralizing as the traffic in opium or in the bodies of women and children. The Western world is concerned to stop the latter two. Is it not time to do something about the first?

According to the last League of Nations report on the trade in war materials, Christian England stands first with 30.8 per cent of the world's total, Christian France second, with 22.9 per cent, and Christian America third, with 11.7 per cent. Shinto Japan comes tenth in the list, with 1.9 per cent. The intermediate states are all Christian.

Students of this bloody traffic bring five indictments against the private manufacture of arms:

1. That armament firms have been active in fomenting war scares . . . .

2. That armament firms have attempted to bribe government officials . . .

3. That armament firms have disseminated false reports concerning the military and naval programmes of various countries in order to stimulate armament expenditures.

4. That armament firms have sought to influence public opinion through the control of newspapers. . .

5. That armament firms have organized international armament rings through which the armaments race has been accentuated by playing off one country against another.

Taxes on Death

OLD men have been at the business of sending young men to war for a great many years, but none works more assiduously at the task than Arthur Brisbane, militaristic columnist of the Hearst press. We usually disagree with him emphatically and 100 per cent, but recently he said a thing that a Christian magazine can quote with enthusiastic aproval. Here it is:

"When Prohibition goes various taxes will be repealed, the nation relying on whisky drinkers to take care of expenses. Some foreign nations rely on lotteries to pay government costs, and we shudder, because a lottery means gambling. But a lottery doesn't eat out the insides of citizens' kidneys, or make them commit murder while drunk, or, as Thomas Jefferson said of whisky, 'Destroying the fortunes, the bodies, the minds and morals of our citizens.'"

Time Plus Men Equals—?

THE shorter work day and the shorter work week are producing considerably more leisure time for many men. How can the church help put this increased leisure to constructive uses? How can these hours once spent in work be made to minister to the *re*-creation of men? In what way may they be capitalized in behalf of the church and the Kingdom?

It must be realized at the outset that this is much more than merely a problem of keeping people out of mischief. "Killing time," always a futile and demoralizing process, is never more so than when it is done deliberately as a group program. Relief workers are now saying that "made work," pointless tasks dug up solely for the purpose of keeping men busy, is more debasing than no work at all. The curse of purposelessness rests upon it.

What, then, must we say concerning much of the work that men already do in the church? As we go out to find ways of constructively employing the spare time of men, shall we simply extend the methods already practiced? Or must we strike out in new directions?

In an attempt to find an answer to these difficult questions, WORLD CALL recently studied one of our larger churches. We found that in this church the men were employed in the following activities:

Attending church. Preparing and serving the Communion. Passing the offering plate and counting the money. Ushering. Bossing the janitor. Supervising and administering church property. Making up and raising the church budget. Teaching classes. Serving as officers of the church school. Planning courses of study, selecting teachers, officers and literature. Getting new members. Writing publicity stories for newspapers. Planning, arranging for, and conducting midweek meetings. Attending men and boy candidates for baptism. Auditing books. Promoting church attendance through telephone and personal calls. Representing church at interchurch meetings. Singing in choir, playing in orchestra. Counseling on matters of policy.

About one-third of the men in this well-organized church were included in the above list of activities. This is a larger proportion than usual. Although there were the usual number of cases where one man did two or more things, it does not seem possible indefinitely to extend this list and hope to reach all of the men in the church in this way. In the first place, there is not enough of this kind of work to do. In the second place, too little of it is of such a nature as deeply to challenge a man's sense of responsibility and his creative ability. Some of it is "made work."

It appears then that we must strike out in new directions if we are to put the increased leisure of any large number of new men to work for the Kingdom. With millions of men uprooted and lonely in a day of unprecedented social change, is there no way in which Christian men can work through the church to enfold their brothers in the warmth of understanding fellowship? Is the church using to the full its resources of manhood to protect defenceless childhood, to shelter the aged, to feed the hungry, to bind up the brokenhearted? When all the walls between peoples are fast breaking down, cannot the church help men to build a world brotherhood by sharing more definitely and personally in the process than they now do?

WORLD CALL is especially interested in specific answers to the last question. To make the problem as definite and concrete as possible, we are addressing to a dozen outstanding men this question. The answers will appear in our February issue.

Suppose that next Sunday morning you preached on the need of a keener conscience on the part of men for the world outreach of the Kingdom.

Suppose that at the conclusion of your sermon ten men came up and said, "We are convinced that you are right, Mr. Preacher. We want to take a more active part in building Christian brotherhood on a world basis. We find that we now have more leisure than ever before. Therefore we each offer you five hours of time per week for the next three months."

What would you do to make the best use of the sixty hours that each of these ten men would give you in those three months?

General Chiang on China's Need

GENERAL Chiang Kai-shek is probably the most influential man in China today. Two years ago he became a Christian. Not long ago he said this: "If we are going to save China, we must have the spirit of Jesus Christ and his sacrificial love. I sincerely hope that your people here will use the personality of Christ to influence the youth of the whole nation, so that the students of the whole nation will use the spirit of Christ in saving the country and the people. This is your great responsibility, which I hope you will all bear to help save the country and its people and to bring blessings to them. This is my sincere hope for all of you." He was speaking to a group of missionaries in a missionary institution, but he might have been speaking to us all.

Resolution On World Peace

Submitted by the Board of Temperance and Social Welfare and voted at the International Convention at Pittsburgh

THE 1909 Pittsburgh Convention met five years before the outbreak of the World War. No resolution of that convention prepared the minds and consciences of our people for the searching moral tests they were soon to undergo. The 1933 Pittsburgh Convention, moved by our share in the failure of the church in that conflict, dares not ignore the ominous warnings in the world situation that international war is again a possibility. We therefore declare ourselves unalterably opposed to the present drift toward war and urge as an honorable means of avoiding it consideration of the following program:

FIRST. We reaffirm our belief that the Pact of Paris, providing for the outlawry of war, is an adequate platform for sound international policy and urge its implementation through the signing of consultative agreements providing for international conference by signatories in event of violation.

SECOND. We unite with the Federal Council of the Churches of Christ in America in calling upon our government to save the Disarmament Conference by pressing for decision upon the following minimum provisions necessary for its success.

1. Substantial reduction of existing armaments.
2. Abolition of aggressive weapons within a definite period and the immediate abolition of all bombing from the air and of all use of poison gas.
3. Limitation of expenditures to prevent rivalries in armaments.
4. Continuous and effective supervision of existing armaments and of arms manufacture and trade.
5. A permanent organization to carry on the work begun by the Disarmament Conference.

THIRD. We urge that the United States shall deliberately set out to alleviate distrust and to cultivate friendship among our Latin-American neighbors, first, by renewing and re-ratifying the Pan-American arbitration treaties, second, by repealing the Platt Amendment, which gives us the right to intervene in Cuban affairs whenever we choose, and third, that we shall specifically renounce the principle of United States intervention in Latin-American affairs.

FOURTH. We again insist, as this convention has for a number of years past, that the United States shall enter, at the earliest possible moment, the World Court, as a means of substituting law and reason for anarchy and physical force in settling international disputes.

FIFTH. We again urge the fullest American cooperation with the League of Nations, looking forward to full membership therein, when the Covenant of the League has been revised in harmony with the Pact of Paris outlawing war.

SIXTH. We protest against the big navy program of the present administration, first, because the political consequences of building up to the London treaty limit are such as to make the prospects of a new agreement for the limitation of naval armaments in 1934 very meager indeed; and secondly, because we challenge the right of the administration to use funds appropriated for national recovery for the purpose of enlarging the army and navy.

SEVENTH. We protest against the continued presence of the combined American fleet in the Pacific as dangerously provocative and as playing directly into the hands of Japanese militarists in their declared intention of opposing a 1934 conference for the limitation of naval armament.

EIGHTH. We wish to express in unqualified terms our desire for continued friendship with Japan, and we urge the next session of the United States Congress to repeal, both as a gesture of good will toward Japan and as a means of stopping the present large-scale smuggling of aliens into the United States, our Exclusion Act of 1924, and to put Japanese immigration on a quota basis through a revival of the Gentleman's Agreement.

NINTH. In the interest of peace, we strongly urge federal control of the manufacture of all arms and munitions and the complete elimination of private profits from this bloody traffic.

TENTH. We reaffirm the right of each individual Christian to be guided by his own conscience in every realm of life, and especially do we uphold the right of the individual Christian to refuse to participate in war for conscientious reasons. We declare our faith in the inviolability of the individual conscience and insist that the highest welfare of the state depends upon the preservation of the free exercise of that right.

The New Road for Benevolences

By F. M. ROGERS*

•

THE ministry to homeless children and the dependent aged, as a program of the Church of Christ, is still comparatively new to our people. There are no deep-worn trails which have been made by the feet of those who have trod the way before us. All honor to those pioneers for what they did, but their day is not our day. A benevolent program commensurate with our strength and in harmony with our claim to be a New Testament people still awaits the genius of our leadership. Far beyond that with which we have been contented lie possibilities of Christian service.

Getting close to nature at Emily E. Flinn Home, Marion, Indiana

We have been content in the main with just six homes for children—all of the same type; with six homes for the aged—all of the same type. For a number of years we have contended that the present equipment for our benevolent ministry is inadequate, not so much with reference to the number of homes, for those we have cover quite well the areas to be served, but as before stated, they are all of the same type. What we need in order to do a well-rounded piece of benevolent work is homes of different types. Moreover, they are, with one or two exceptions, inadequate in capacity and unable, with the present measure of support, to do a piece of extension work such as each should do.

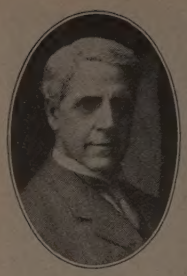
Making good cooks at Cleveland Orphans' Home

It is not the purpose, however, in this article to present the details of such a proposed enlargement and realignment of this ministry, but to deal rather with present needs. The action of the International Convention which was requested by the National Benevolent Association and approved by the executive committee and board of managers of the United Christian Missionary Society approved the regional support plan for our benevolent homes and placed the total financial responsibility on the National Benevolent Association. While it seems to be the consensus of opinion that this change of policy will ultimately solve the problem of adequate support being secured for our benevolent homes, for the present and immediate future it creates a situation that gives all those immediately responsible for the direction of this ministry throughout the areas served, a considerable amount of concern.

This concern and uncertainty of securing adequate support in the months just ahead, is due principally to the thought that our people are confused over the matter of how offerings are to be secured for benevolences and when secured how remittances are to be made. Unless there is a clear understanding of this matter our benevolent homes are likely to suffer a loss in receipts, our workers be greatly embarrassed and, possibly, reach a point where we not only cannot receive additional needy children and worthy dependent old people who are knocking at our doors, but be compelled to reduce the size of our present families and may, perchance, even have to close one or more homes. We do not believe a brotherhood, having but twelve homes to sustain, would

(*Continued on page* 23.)

*Executive secretary, National Benevolent Association, St. Louis.



A. McLean

A Classic Tribute to a Great Soul*

One of the tenderest services in connection with the Pittsburgh convention was the prayer circle held in the Campbell Cemetery at Bethany, Monday, October 16. While the group surrounded the grave of A. McLean all were deeply conscious of the many fathers of the faith buried there. Somebody has referred to this "Campbell" Cemetery as our Westminster Abbey. The day of our circle of prayer was the first anniversary of the death of Cloyd Goodnight, for some years the president of Bethany College. All present thought the word of Dr. Herbert L. Willett spoken in appreciative memory of A. McLean a literary gem.—George A. Campbell.

FOR a man who came from a neighboring province and people and found his way into the heart of a great communion of which he became a leader and a prophet; who sought the college of his choice and there devoted himself with unfailing persistence to the disciplines that were to mold and enrich his life;

For a man who passed his apprenticeship as a minister of the gospel and the pastor of a congregation into whose affectionate regard he entered with a lifelong interest and effectiveness;

For a man who early felt the urge of missionary activity and responded to the call of a recently formed missionary organization to be its secretary and guiding spirit; who from that time onward devoted himself with persistent enthusiasm to the interpretation of the missionary task, and thus became the living embodiment and apostle of the great enterprise which became to him a consuming passion;

For a man who journeyed widely among the churches, speaking everywhere with a kind of fierce solicitude which left the spell of his appearance, gestures and trumpet-tongued voice upon the souls of those who heard him;

For a man who made journeys to the far lands to study the problem of missions, to bring to the missionaries, whom he loved as his own children, the comfort of his presence and the inspiration of his counsel, and who spent long hours at every period of his travels in writing back full and explicit accounts of his experiences and the work of the mission stations;

For a man who, although beloved by a great brotherhood and held in tenderest affection by his more intimate colleagues, lived an essentially lonely life;

For a man who in the mid-career of his life, without relinquishing aught of his missionary enthusiasm or responsibility, added to his heavy tasks the presidency of the college he loved, and thus carried for a number of years the burden of a double administrative labor;

For a man who in the councils of missionary administrators of all the communions held a place of authority, and was heard with the attention and respect;

For a man whose knowledge of the Bible was masterful, and whose speech was shot through with the golden threads of scriptural quotation and allusion; whose contacts with his brethren were moments of affectionate and often humorous conversation, and yet always on the high levels of the most sincere Christian commitment to the ideals of the Kingdom of God;

For a man who unconsciously and inevitably bestowed upon his helpers and colleagues, Elijah-like, the double portion of his spirit, so that he became to them the embodiment of untiring devotion and supreme prophethood;

For a man whose consuming passion was the love of his Master, and who might well have given the interpretation of his own life in terms descriptive of a greater apostle to the nations:

Christ! I am Christ's. And let the name suffice you;
Aye, for me, too, He greatly hath sufficed.
Lo, with no winning words I would entice you;
Paul has no honor and no friend but Christ.
Aye, through life, death, through sorrow and through sinning,
He shall suffice me, for He hath sufficed.
Christ is the end, as Christ was the beginning;
Christ the beginning, for the end is Christ.

For such a man, I thank God.
And such a man was Archibald McLean.

—H. L. WILLETT.

*This tribute is particularly fitting since December 15 is the thirteenth anniversary of Mr. McLean's homegoing.

Women As Builders

By MRS. E. W. TAYLOR*

Mrs. E. W. Taylor

IN ALL ages, before the dawn of the Christian Era as well as since, civilization has been man's civilization. Until very recently this has been true in Christian lands, though accompanied by less cruelty and injustice than among those peoples to whom the gospel has not come. When woman left the tomb where lay her Savior and Lord, she carried away with her the Cross of Calvary, and throughout the centuries she has been the Cross-bearer of society, toiling painfully up every hill toward progress. Now at last she begins to catch a foregleam of her future glory. Woman's Day is for her a Mount of Transfiguration. This day stands out from all the others of the Christian year, giving a radiant prophecy of woman's future glory and dignity. It strengthens her faith and gives her courage to endure the toil and suffering which yet remain to be accomplished before her eternal glory-day shall come.

Years ago, when Woman's Day was known as "C. W. B. M. Day," the missionary cause gave Christian housewives an outlet for their noblest impulses and a relief from the drab monotony of their humdrum lives. As John R. Scotford puts it, "The missionary enterprise has served as an escape from bitter reality for many a woman caught in the web of unhappy circumstances, and has enabled her to see herself as one of the builders of the kingdom." Back into her lowly domestic tasks she carried the inspiration which came from the sense of being related to world-wide undertakings. Just as the missionary women were the pioneers who gradually led the rest of the church into a sense of missionary obligation, so Christian women have pioneered the way for securing the larger freedom for women in society as a whole. Against tremendous obstacles, patiently, persistently and unobtrusively, woman has entered nearly every field of labor and every profession, every science, art and area of commerce. A score of years ago the Victorian slogan that "woman's place is in the home" was continually dinned into our ears, but today it seems that woman's place is everywhere. The program of the missionary groups in our churches has contributed inspiration and Christian guidance to this general emancipation of womanhood. Missionary work for women has helped to save the feminist movement from excess by putting into it a deep and serious purpose. All this gradual evolution is commemorated in the one celebration of Woman's Day.

But our Lord could not remain upon the Mount of Transfiguration. As he came down into the plain where people lived, crowds of needy and suffering humanity met him. The cross of service and sacrifice was still before him. In the same way the triumphant note in Woman's Day still carries the tone of a call to the tasks which are yet unfinished. In the spirit of their Master our Christian women hear this call and pledge themselves to take up these tasks and carry them through to completion.

In greater numbers women must be led to see the vision of the sweeping program to which our Lord called them, when he said, "Ye shall be my witnesses unto the uttermost parts of the earth." On Woman's Day the missionary-minded women of our churches take part in a nation-wide "hook-up," so to speak, broadcasting their inclusive program of missionary propaganda and world service. E. Stanley Jones says, "If we do not share this faith we cannot keep it. It will not be mine unless I share it." Unless the women in the modern church who say they are "not interested" in missionary matters can be awakened to some sense of responsibility to share the abundant life with the rest of God's children, they will not keep it themselves. In the end, and quite naturally so, the shared life is the only one that is spiritually successful and happy.

WOMAN'S Day in 1933 calls us to re-emphasize the Christian truths of cooperation, brotherhood and fellowship. The universal economic depression should teach us that the world is interdependent, whether we like it or not. What shall be the spirit called forth by this sense of interdependence? Shall we cut one an-

*South Bend, Indiana, district secretary, woman's work.

other's throats, politically and economically, or shall we try to learn to live together peaceably? The world has become a great community, with its privileged classes and races, but also with its under-privileged and depressed classes and races. We are one in our heartaches, our disappointments, our fears, our hopes, our longings and aspirations. No true Christian would think of living in an immoral or submerged community without making some attempt to improve its conditions. Neither can we as Christians be content to live in a world that is un-Christlike, if Christ has any real meaning for us at all. "We cannot be idle while his yearning for His brethren is unsatisfied." Woman's Day calls upon Christian womanhood to bring a united impact to bear upon the spiritual life of the church, that the church may see the world's crying need of fellowship about Christ as its center.

Again, Woman's Day summons Christian women to champion in a particular way just now the cause of the more abundant life for women. We do not mean by this to deny any legitimate responsibility to bring the abundant life to all mankind; we mean only that these pressing days seem to call for a special stress upon women's own welfare. The news of the day carries story after story of how women are being taken advantage of and exploited in these hard times. Forced to become the family breadwinners because of the unemployment of father or son, women have been compelled to accept whatever was offered as wages by unscrupulous employers. A vast army of women has gone into the direct struggle for bread. This sort of thing is destructive of home life and proper child-training, even in good times, but now much more so, because of the greater numbers of employed women and because of the heartbreaking strain of these days. Young girls; middle-aged and even elderly women; Negro and foreign-born women; each type has its own set of problems which require attention and solution. In all lands, East and West, the depression has aggravated every problem in which the welfare of women is involved. To the solution of these problems and the amelioration of these tragic situations Woman's Day should consecrate us anew.

BUT the enterprise which called us into existence as an organization years ago also remains incomplete. We must still press on in the proclamation of the gospel throughout every neglected geographical section of the earth. That is our supreme and abiding task. Christian missions have passed and still are passing, into new and more complicated phases. But the obligation remains so long as the fundamental commission is unfulfilled. Added to the duty of evangelization is the need of leavening every area of life, at home and abroad, more thoroughly with the principles and spirit of Jesus. This more intricate work must not be neglected or shirked because of its difficulty. These aims will be brought home to us on December third, as we contemplate our slogan, "Looking Upward, Reaching Outward, Going Forward." If we ever needed women of prayer, women of courage and sacrificial spirit, we need them today as we face a world steeped in indifference, unbelief and hostility toward missions. Spiritual adventure still lures us into untrodden ways where we may blaze trails for Christ and his kingdom. Like the Christians of the first century, we must "lay aside every weight and the sin which doth so easily beset us and run with patience the race which is set before *us.*"

WE are well equipped by experience for this high calling. Years of pioneering, fraught with opposition and apathy, struggle and hardships and nearly sixty years of unflagging devotion have bequeathed to our generation a specific technique of missionary education for all age groups. We have an enlightened constituency endowed with a sacrificial loyalty to Christ. Our voice is heard around the world in missionary councils.

Each year the rosebush puts forth a fresh profusion of beautiful buds, each of which matures into a full-blown rose. As the rosebush gives itself forth in flower and fragrance it loses none of its real strength or capacity for growth, but lives on that it may bring to each new season its own blessing of beauty. And the fragrance of the rose itself lingers on in human hearts long after the last petal has fallen. So our women's missionary organization springs forth perennially into fresh expressions of its own inner urge to life. It blossoms into varied and never-ending forms of devotion and sacrifice. But these struggles only increase its capacity for growth, and each recurring season finds replenished vitality waiting for release. And we may be assured that the fragrance of its innumerable blossoms, those of years long past and those of years to come, shall live forever in lives redeemed by the beauty and power of Jesus—lives which have been redeemed because these women *cared,* and through their organization manifested Christ's own love, even toward those whom they had not seen.

Give Us Great Dreams

Give us great dreams, O God, while Thou art giving,
And keep the end; it is enough if we
Live by the hope, nor falter in the living,
That lures us on from dust to dignity.

Give us the courage of the soul's high vision,
Though its fulfillment here we never see;
The heart to make and keep the brave decision,
And faith to leave the ultimate with Thee.

—MARIE LENART,
in *Quotable Poems.*

Peace Comes to Grand Street

By HELEN WELSHIMER*

THERE was no peace in the fifth grade of the Grand Street School. And there was no peace in the heart of Rosita Boneski. True, she had sat at the piano that morning and picked out the notes of "Hark! the Herald Angels Sing" with two fingers of each slim, brown hand while thirty voices shouted the glad tidings of great joy vociferously and belligerently.

It was true, too, that green wreaths tied with red bows as bright as the stripes in peppermint candy hung in the windows, and Wise-men, clothed in blue and purple and green chalk garments, followed the gilt star that had been pasted on the blackboard. Christmas was coming . . . it was almost at hand . . . but there was no peace in all the world, it seemed to ten-year-old Rosita.

Benvenuto, whose father owned the shoe-shining establishment on the corner, laughed when he saw the Three Kings of the Orient riding by. "Hey, Miss Melton," he called to the teacher of the fifth grade, "where do those old birds think they are going?"

The teacher sat down on the edge of her desk. She tossed the curls away from her head. Rosita wished again that she could have hair like that, hair that had caught the same kind of sunshininess that pennies had when they were new and hadn't been passed around for newspapers and postage stamps and all-day suckers. Her own straight black locks wouldn't curl, not even when she rolled them up on white paper rags every night for a week.

"The Wise-men are bringing gifts, myrrh and gold and frankincense," Miss Melton was saying. "You see, God was giving his only begotten Son to the world, so the people wanted to give something to show him how glad they were!"

"Sure, I know what myrrh is," Rebecca interrupted. "It's stuff you buy in a bottle and put on so you won't smell the garlic. My sister Sarah uses it when she goes to the park with her young man or to walk down the street to let the neighbors see she's got him."

Miss Melton was very young. Almost too young to manage the turbulent fifth grade, the principal sometimes said. In fact, if there wasn't better discipline it was whispered that maybe, after Christmas, she wouldn't be back.

"And then we would have a cranky one with a wart on her nose and three chins, perhaps," Rosita had wailed when she heard it. That had been three days ago.

"Bringing gifts!" Benvenuto took up the argument. "Huh, them guys ain't wise. You don't give stuff away. You sell it, that's what you do. Catch Pedro's old man letting anyone cop an apple from him."

Half of the class laughed. The other half sat straighter.

Pedro stood up. "But your—your old man—he gives a shine that wears off in the rain and makes guys pay a nickel to get it, he does!"

For there was war on Grand Street. War just as definitely as though soldiers marched, drums throbbed, and flags waved proudly. Somebody had thrown a brick through the window of the shoe-shining parlor. Somebody else said that Pedro's father had done it. The neighborhood had taken sides. It seemed to Rosita—and to Miss Melton—that every child in the fifth grade came from a family with an active interest in the apple-cart—shoe-shining battle.

Now Christmas was at hand. The Salvation Army Santa Clauses stood on the corner and shook their bells in the snow-light. The star that shone across the Judean hills, in half-forgotten years, was lovelier again. Stores stayed open late at night, and even the fathers of the neighborhood carried packages sometimes now.

But Pedro blackened Benvenuto's eye and Benvenuto punched Pedro's nose.

Only Rosita had listened carefully when the young teacher told the Christmas story. She knew it all by heart—how the Christ had been born in a manger and grown up to be a man who walked up and down the roads of Galilee and Samaria and Judea with the stones cutting his feet because people didn't have money to

*Feature writer, daughter of P. H. Welshimer, pastor of First Church, Canton, O.

buy shoes, and how they had nailed him on a cross for being so good to other people. She wished that she could do something for him. It must hurt him to know that Pedro and Benvenuto and their fathers had forgotten him. It must hurt him to know that Miss Melton, whose mother was a widow and whose brother couldn't stay in school unless she helped him, wouldn't have a job pretty soon just because people didn't believe in peace on earth.

Rosita, sitting at her desk, with her great dark eyes fastened on a geography map, wasn't seeing the pink and green colors that marked Ireland and England and Scotland. Her mind was wandering. And suddenly the Great Idea was born. Just as suddenly perhaps, Balboa decided that he must start off to discover an ocean or Columbus made up his mind that he must ask Queen Isabella to pawn her rubies and buy him a boat.

Of course it was wicked to lie, Rosita knew. But if the lie helped everybody it couldn't be so bad. If it brought peace it might not even be written down in the great black book that held marks next to people's names the way Miss Melton checked when you weren't at school or came late. She would *lie!*

She went straight to Benvenuto's father.

"Please, if you knew who threw that brick and it wasn't Pedro's father would you be friends with him again?" she asked.

It had been snowing and the snow had changed to rain. There were ever so many shoes that needed to be shined. It seemed that almost every other pair that went down the street turned in at the shop. Benvenuto's father was very happy.

"Sure, I would be friends with my old neighbor, Rosie-child, but you've got to bring in the man who did it first," he explained.

"But—but it wasn't a man." She swallowed hard. The lie didn't want to come up. It rolled right down the back of her tongue the way the water rolled off the back of the ducks at the zoo. "It was—me."

"It was you!" He leaned back and laughed. "Where would you get the strength to throw a brick?"

"I'll show you." She made him come with her to the empty lot next door and she threw a brick. She was glad that she had played ball with Pedro. It had made her arm strong.

"Humm! You could. But you didn't. You're lying to save some one." The man shook his head.

Benvenuto had appeared.

"She's telling a lie to help Pedro. She likes him. She wants to be his girl," the son of the shoe-shining merchant explained.

Rosita let it pass. It didn't matter. Not once had Pedro brought her an apple, though she had seen him polish them on his trousers and give them to Bessie and Rebecca and Olga day after day. She had not thought of Pedro in this act of bravery. Just of Miss Melton and the Christ who must have been so tired when he finally stopped walking up and down all the streets of Galilee and Judea and Samaria.

But her work wasn't finished. She must explain to Pedro's father that she had confessed. He had said that he had not broken the window in the store. He had used a great many words to describe the store—not nice words. He would be glad to know somebody was taking the blame.

Her words came in a tumbled heap now. She was sorry that she had kept still, she said, and would he please forgive her?

"You broke that window?" Pedro's father asked. "You tella the lie for somebody. You do not breaka de glass."

"I did. I broke it!"

She walked out, her head held proudly.

Word went through the neighborhood. The children heard it. And strange to say it was believed. The principal heard about it, too. She came into Miss Melton's room in the morning. The teacher and the principal talked in low voices.

"But she didn't do it. She couldn't! She's trying to save someone," Miss Melton's voice finally grew just a little louder and Rosita heard.

The principal wouldn't listen. She asked Rosita to please leave the room and not to come back until she could say why she had thrown the brick.

Rosita knew that she left a great silence behind her. Peace! Now they would all be friends. Now they would let Miss Melton stay. Now the Christ Child wouldn't be unhappy. She even skipped when she thought of that, although you weren't supposed to run in the school building. You were supposed to walk slowly and a little reverently because it was dedicated to education and you were not to look at the picture of Washington in the hall unless you had all one-hundreds and hadn't told any lies.

She stood on the sidewalk, her hands in the pockets of her shabby brown sweater. She didn't know where to go. Mrs. Berdoffer, who had let her live with her since her grandmother had died, would be glad if she was expelled. It would mean that she could help her with her meals for boarders all day long. She went home after a while but she couldn't rest. She slipped out of the house again. She raised her eyes to the sky. Miss Melton had said God sat up there and

(*Continued on page* 26.)

Farmers of Old China

By JOHN LOSSING BUCK*

I SHALL discuss agricultural missions in China under three topics: the growing interest in this kind of mission, the difficulties of developing any such broader program of work, and the work of the Department of Agricultural Economics of the College of Agriculture and Forestry, University of Nanking.

I

Agricultural missions began much later than medical missions, and they are developing more slowly, in part because the improvement of agriculture is complicated. In 1915 when I went to China, there were two agricultural missionaries, although neither was supported by mission boards. In all, fifty-one agricultural missionaries have been sent to China. For various reasons, principally the upheaval in China in 1927, there are now only fifteen. At the period when the most agricultural missionaries were on the field, the number was very small compared with the total of about six thousand missionaries.

During the period 1920-1925 several national committees of Christian organizations in China passed resolutions urging the missions to undertake agricultural mission work. In 1928 the Jerusalem meeting of the International Missionary Council devoted a whole volume of its report to this broader program of work and urged that the missions redirect their work along these lines. And, of course, this year we have the report of the Laymen's Inquiry Commission, which emphasizes still more the broader approach in mission work.

Coincident with these concrete developments, especially during the last decade, and still more pronounced during the last four or five years, has been a feeling on the part of missionaries that the present mission program is unsatisfactory. For one thing, the Chinese churches are not becoming self-supporting; for another, the method of presenting Christ has not been very successful, apparently because the program has been one of talking about Christ rather than of living the Christlike life. Some place the blame on those who refuse to believe in Christ and to become church members, rather than where it often belongs—on the method used in presenting Christ. Let me illustrate. A certain Chinese pastor obtained from the Chinese agriculturalist of the mission some improved seeds to plant on his farm. The next season local farmers from the same village came to the agriculturalist asking for these same improved seeds. The agriculturalist asked them why they did not get them from the pastor. The farmer replied that the pastor had sold his seeds to the local merchant. The pastor had missed the opportunity of being of service to his country constituency.

If there is this need and this growing interest, we may rightfully ask, why has there not been more progress in this broader program of mission work?

II

There are a number of difficulties in the way of developing a broader program. It is, I fancy, about as difficult to change a program of mission work as it is for a manufacturer to change from making shirts and collars to manufacturing automobiles. In the first place, the personnel of the mission, both Chinese and missionaries, has been trained to carry out the present type of work, and thus even those who want to change do not know just how changes can be made. Second, funds are inadequate to carry out the present program of work and at the same time initiate the new type of work. As a matter of fact, it is probable that additional funds would become available if this new type of work were introduced into mission programs, for there are willing donors for both types of work, the direct preaching and the more concrete forms of Christian service. My feeling is that if both types of work are included in appeals for missions, on the one hand larger total contributions will be forthcoming and on the other, the broadening of the program of mission work will result in presenting Christ more effectively.

*Professor of Agricultural Economics, University of Nanking, Nanking, China. Author of *Chinese Farm Economy* and a recognized authority on the "farmers of forty centuries."

This enlarged program calls for many types of work which in this country are carried out by other organizations than the church but still largely by Christians. In a country like China the development of such welfare organizations depends upon the missionary's including it in his program. Actually this has been done to a certain extent in the establishment of hospitals and in famine relief work, where the missionary has been the most important factor in the success that has been attained; but there is much, much more to be done.

III

The outstanding piece of agricultural mission work in China is that of the College of Agriculture of the University of Nanking. The college has had a constant development since its beginning, and during the last few years, with the increased interest of the new Government in promoting rural welfare, our students have increased rapidly until now we equal the Arts College, with 220 out of a total of 582 students in the University.

The principal work of the college is to train agricultural leaders, research workers, and agricultural extension leaders. The college does a good deal of research work in order to provide information, improved seeds, etc., which can be taken to farmers. We are also demonstrating extension methods by which such information and materials can be taken to the farmers in a form acceptable to them.

I shall mention the work of the more outstanding departments and indicate briefly a few of the contributions that have been made to the improvement of Chinese agriculture.

Our Crop Improvement Department is carrying on one of the largest pieces of plant breeding work in the world, but the demand for the improved seeds of this department cannot be met. Each year many orders for these seeds are received which cannot be filled.

In Forestry significant contributions have been made in showing the disastrous effects of soil erosion, which not only carries away soil from the unforested hills and mountains, but causes a silting up of river beds and the flooding of the countryside.

In silkworm raising we have produced millions of improved silkworm eggs which produce worms free from peprine disease which often causes a large percentage of the worms to die just about the time they are ready to spin cocoons.

Our Rural Leaders' Training Course is a two-year course for pupils who have had a high school education. Its graduates are taking important positions of leadership in rural improvement projects. As a matter of fact, most of the rural demonstration projects have one of our men in charge.

In Agricultural Economics the chief contribution is the collecting and publishing of information about Chinese agriculture. These facts are available for determining national agricultural policies; they give a basis for better extension work and, moreover, such information provides teaching material from Chinese sources. This is especially important, since students come from every province in China. Incidentally, the information is of value to scientists throughout the world, for a knowledge of agricultural conditions is first necessary if we hope to improve intelligently such conditions.

At present the staff of this department is devoting most of its time to a land utilization and population study for the country as a whole. The purpose of the project is to determine the chief characteristics of Chinese agriculture and this is being done by sending our trained investigators into all of the provinces. Of all the groups, the missionaries and the Chinese Christians have been the most helpful to our investigators. We have collected detailed information from approximately ten thousand farms and fifty thousand farm families in about three-fifths of the provinces. This information is being tabulated and will be published later. In all there are about fifty persons on our staff engaged in this work. The project is being financed by the Institute of Pacific Relations, but upon condition that we will raise an equivalent amount.

You may be interested in two of the by-products of the land utilization study, first the flood survey, and second, the survey of rural districts surrounding Shanghai where the Sino-Japanese conflict took place in the late winter of 1932. On account of our large and experienced staff we were able to make an economic and social survey of the flooded area in 1931 when requested to do so by the Government. This request came about three months after the beginning of the flood, and at that time no one had any information for the flooded area as a whole giving reliable statistics as to the extent and character of the damage. Two months before receiving this request we had suggested a survey to one of the officers of the National Flood Relief Commission. Along with the suggestion, we sent a survey blank which we had already tested out in a flooded area near Nanking. The official replied that the survey blank looked complicated, and that he had placed it in his file. Later, a missionary member of the Commission, E. C. Lobenstine, fortunately became interested, and it was through his efforts that the request for a survey was finally made. It was only the cooperation of the missionaries and Chinese pastors and Christian teachers that made the flood survey

(*Continued on page* 23.)

A Church Without Spot or Wrinkle

By EDGAR DeWITT JONES*

•

That he might present the church to himself a glorious church, not having spot nor wrinkle nor any such thing, but that it should be holy and without blemish.
—Ephesians 5:27

THESE words are from a famous passage in the correspondence of Paul to the Ephesian Christians. The subject is marriage. He alludes to the oneness of husband and wife in the bonds of wedlock, in an eloquent summary distinguished by lofty ideals of constancy, and in "notes almost divine." It is a familiar passage. We have heard it many times at the wedding ceremony. Sometimes we have heard it in a church when tall candles burned and organ music filled the air. Sometimes in a modest home, tastefully decorated as only loving hands can do for such a blessed event, we have heard the impressive eloquent words: "Husbands, love your wives as Christ also loved the church and gave himself for it, that he might sanctify it, having cleansed it by the washing of water with the word, that he might present the church to himself, a glorious church, not having spot nor wrinkle, nor any such thing, but that it should be holy and without blemish."

There is something exquisitely tender and ennobling in the comparison of the relation of husband and wife to that mystical unity between Christ and his church. Compared with the cheap and tawdry conceptions of wedded life portrayed in many a motion picture or stage performance, or the low and disgusting travesty of marriage one finds in many a modern work of fiction, Paul's idea of marriage shines like some bright particular star. Judging by popular plays and novels, it would appear that a large segment of our generation has reversed the teaching of this passage so as to make it read, "Husbands, hate your wives; wives, loathe your husbands." One wonders what passes through the minds of millions of children as they sit through picture after picture that plays fast and loose with the sanctities of home and family, and gives the lie to the beautiful and solemn words, "for better, for worse, for richer, for poorer, till death do us part."

*The sixth sermon in the list from the "ten most effective" preachers. Biographical sketch on next page.

Edgar DeWitt Jones

I.

It is not, however, marriage that is the theme of this sermon, but the radiant ideal of the church, the body of Christ, his bride, as it is glorified in this passage. We do well to scrutinize the words, "Not having spot nor wrinkle." They are significant words, used in such a connection. Take the word "spot." It is very common; we employ it constantly. We speak of spots on the sun, but the Greek word here translated "spot" may be rendered "pimple," an ugly word which we seldom use unless necessary. According to Dr. James Black of England, if the phrase were translated faithfully it would read, "A church whose face has neither pimples nor wrinkles nor any such disfiguring thing." Splotches on the face are outward signs of some internal disorder and when the church viewed as the bride of Christ appears disfigured, splotched, pimpled, something is wrong with her membership. Long ago somebody gave currency to the epigram, "The strongest argument for and against Christianity is one and the same—Christians." The standards of church members ought to be higher, deeper, more exacting, than those who make no profession of religion. Who will say that they invariably are? The conduct of church people ought to be nobler, finer, more considerate than the conduct of those who do not say, "We are of Christ." Is such the case? The ideals of the church are and of a right ought to be, for obvious reasons, superior to the ideals of any other institution. Are they always such? Church membership ought to mean something significant, decisive, noble, challenging. Does it? Many of us know splendid "pagans" who make no profession of religion yet put to shame some of our religionists by sheer nobility and strength of character.

Reflect on the sorry way Christians have blemished the face of the church, Christ's bride, with partisan

folly and wickedness. The sectarian spirit has wrought havoc with the ideals and practices of Christianity. What blotches have been put on the church by the sin of sectarianism, the blight of partisanship, the virus of denominational infection. In truth, "the scandal of Christianity" is the divided status of the churches, the unseemly glorying in denominational strife, the wicked wasteful fury of competitive Christianity. How many "young cathedrals" have been builded through denominational vanity? How many millions have been lavished in sinful prodigality on costly church enterprises, conceived in sectarian rivalry and born of the fiercely competitive spirit and purpose? Little wonder that Paul called sectarianism "carnal." It is an ugly word but deserved.

The rampant spirit of nationalism has blemished the universal church of Christ, marred sadly her countenance, disfigured the bride of Christ. Think of it—a song of jingoism with the chorus, "My country, right or wrong" on the lips of a follower of Him who spoke in global terms, "all nations," "all the world," every race, tribe and kindred. According to Edward Shillito in his recently published book entitled *Nationalism: Man's Other Religion,* "Christ has been made the parasite of nationalism." Christ a "parasite"—the indictment is shocking, yet, alas, fully warranted. Nationalism throttles the spirit of missions and crucifies afresh the world's Savior. Thus history repeats itself, for was it not the sordid nationalism of Jesus' day that helped send him to the cross?

Of happy-go-lucky Protestants there are all too many. They boast of their freedom, wax eloquent over the liberty they enjoy, yet take no part, and have no share in the obligations and comradeship of the church whose altar fires must glow if soul liberty lives. The average congregation could reduce its membership roll by half and not notice any difference, save a lighter cargo. These happy-go-lucky nominal Christians are detached, non-cooperative, individualistic, anarchic, and though they may not realize it, must answer for much of the disfigurement of the fair ideal, the glorious church not having spot nor wrinkle. Yet in these sorry defections we all have a part. Had we been more in earnest, more sacrificial and devoted, the contagion of our zeal would have held captive many now numbered among the nominal and the detached.

Edgar DeWitt Jones

Edgar DeWitt Jones is a Texan by birth, but has lived most of his life in the Middle West. Leaving Transylvania, he organized the Christian church at Erlanger, Kentucky, was three years minister at Franklin Circle Church, Cleveland; fourteen years at First Church, Bloomington, Illinois, and is in his fourteenth year in Detroit, Michigan, where he united the Central and Woodward Avenue Churches and built a Gothic structure costing $650,000. President of the International Convention of the Disciples, 1918-19, he was for five and a half years an editorial writer on the "Detroit News," and his eighth book, "American Preachers of Today" is just off the press. Recently the governor of Michigan appointed him a member of the state's Judicial Council. He acknowledges four passions: preaching, Christian unity, world peace and American history. He was exchange preacher to Scotland in 1932 and speaks upon many occasions, religious, historic and civic.

II.

So much for the "spots"; it is time to consider the "wrinkles." Wrinkles on the human face come from many sources—care, anxiety, worry, and oftenest perhaps from fear. These leave their marks upon the countenance. Somebody has said the rather startling thing that we are not responsible for our faces up to the age of forty, but after that our faces reflect the way we think, dream and aspire. The statement needs to be qualified, admits of exception, but there is something in it. Pettyness pencils the features—a petty view of life, a petty attitude toward everything and everybody, will write lines about the mouth that can be easily read by those who observe closely. The habit of fretting writes a record of peevishness into our faces. Greed grooves the cheeks. Certain occupations tend to wrinkles and carve lines in the face. Seafaring men, sailors and deep-sea fishermen bear the marks on their faces of the biting winds and the salt acrid spray. I remember spending an evening with the famous Ty Cobb. His tanned face interested me, for about his eyes are innumerable tiny wrinkles put there by his squinting into the sunny skies day after day, year after year, searching for the ball that some mighty batsman had hurtled into the air. There is a lot of nonsense said in connection with wrinkles, for some of them are honorable, for instance, the wrinkles of old age or occupation, or the deep lines that have been cut into the faces of noble men and women, who lived nobly, sacrificed, served and suffered. Such wrinkles are indications of character, strength, fortitude, courage. They are the scars of honorable warfare.

But wrinkles on the face of the church—that is another matter. The wrinkles of old age while honorable upon human faces are otherwise on the face of the church. There they are a distinct blemish. When the church begins to show the wrinkles of old age they mirror her bondage to the past, to old and outworn methods, antiquated views, ancient creedal devices. Eternal youth should ever characterize the church of Christ. The church should always be young in the sense of faith, venturesomeness, her willingness to take risks for Christ's sake. She cannot afford to lose the flaming enthusiasms of youth, much as that exhibited at a gathering of young people met to consider their place in the grand scheme of things and the vexatious issues

(*Continued on page* 27.)

Christmas Contrasts in Africa

By IMOGENE MULLINS*

Carols of the Congo

Cruelties of the Congo

IT is Christmas night in Congo. The African moon hangs heavy in the tropical sky as the Christians at Bolenge gather to see the pageant. No building can hold them all, so the porch of the Congo Christian Institute is used for a stage, and the audience sits under the open sky. Tonight the students of the Institute portray the birth of the Christ Child. Behind them flows the slow-moving Congo. Such scenes are alien to its jungle shores.

Mary's simple home is shown. African water jugs contribute to a realistic scene while Sekola Malia, as Mary, receives Ifofu as Gabriel. Now the twelve shepherds, dressed in long blankets and carrying shepherds' crooks, sit about a real campfire watching their flocks, in reality the Teneriffe goats of the mission station. As they sing "The Lord Is My Shepherd" in their native Lonkundo, Gabriel and his angels appear with the good tidings. Black angels, a black Gabriel, yes—but who told us that all the angels were white?

King Herod in all his oriental splendor could not be more kingly than Wanjola, the head hospital lad, as he plays the part. The African audience in hushed awe thrills to the scene of the three Wise-men as they ask for the new king of the Jews who is to be born in Bethlehem. Rich African voices harmonize the beautiful Christmas carols "O Little Town of Bethlehem," and "Holy Night."

Mary and Joseph are in the stable. Sekola Malia and her husband, Imbanda Yosefa, gaze in adoration at the manger before them. Now come the eager shepherds and the dusky Wise-men with their gifts to the Christ Child. As they lay them at the foot of the rude manger crib, the entire audience, singing with the cast "Joy to the World," brings its gifts. And in hushed reverence Mark Njoji offers a prayer of thanksgiving for the greatest of all gifts, He who was sent that all—black, white, brown, red and yellow—might have abundant life.

*Editor, "Patent Sides," U. C. M. S.

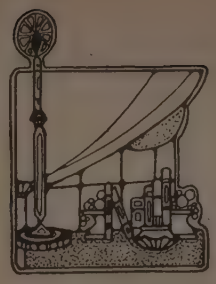
LITTLE Iyambe is sitting in a tree watching the Juappa River as it flows on its way to meet the Congo, his naked black body shining through the leaves. Maybe he goes to sleep, maybe he slips, but he feels himself falling to the ground. When he tries to get up, he cannot, for his ankle is broken.

"Surely there is an evil spirit in the boy's ankle," the people say. "The witch doctor will drive it out."

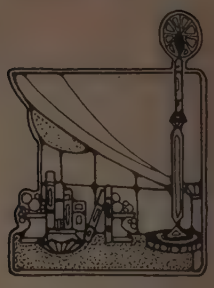
The witch doctor, his tattooed body painted and adorned with leopard's skins and charms, has the child's foot, swollen with pain, buried in the ground. While a fire burns over it, he chants his weird incantations to the gods. Iyambe's agonized screams are drowned by the wails of the people as they beseech the evil spirit to leave.

A boy, crippled for life, hobbles about the African village. Strange things have happened since the awful torment he experienced. White teachers have come. They have built a school, a church and a hospital. Iyambe Lazarus, his new name now that he is a Christian, has learned to read. The white teachers have taught him to sew, and he is busy all day as he makes shirts and trousers for his people who no longer go without clothes. But the white doctor sadly shakes his head when he looks at the poor little twisted foot.

It is Christmas morning. All the people of the village have gathered at the little Mondombe church. As they lay down their gifts for the Christ Child, a crippled boy limps to the altar. In his hand is his most precious possession, an American belt. He chokes a little, for he doesn't want to give away his beautiful belt. But as he thinks of what Christ has meant to him and his people, he is happy as he lays down his gift to him. Its price will help to send teachers to the villages of the back country.



Book Chat



Caesar versus Christ in 1933

By C. E. LEMMON

IT TOOK about ten years to build up the present structure of internationalism. The League of Nations was embodied in the treaty that followed the great war, the World Court was provided as the agency of international jurisprudence, the Washington Conference was held in order to halt competition in naval building, the Locarno treaties were enacted to give stability to the western boundaries of Europe, and the Kellogg Pact was made to outlaw war. Viewed objectively this is an imposing edifice. Viewed historically the structure for substituting moral suasion for physical force in international disputes came with amazing quickness. Viewed idealistically we could hope that a new day had dawned for the nations of a war-weary world. Structurally at least the parliament of mankind had become a near reality.

Our first disillusionment came from Japan when her armies invaded Manchuria and her guns thundered at the gates of Shanghai. The League quickly intervened and the Kellogg Pact was invoked. Japan flouted the Pact and announced her withdrawal from the League. We were perplexed yet not unto despair, for she was an oriental nation and relatively new as a great power. Her ethical subtleties we could attribute to her backward morality, and besides she was remote, and immediate problems occupied our minds.

And now Germany withdraws from the League shouting defiance to the whole world. The international structure seems to be tumbling about us. We are dismayed and confused. What could be the matter with those German people to have caused them to act in this manner? Calvin B. Hoover, a young professor of Duke University, has answered these questions in a recent book called *Germany Enters the Third Reich.* After the war came the Weimar Constitution and the German Republic. With it came the rule of the Social Democratic party holding to the ideal of Marxian socialism to be attained not by revolution as in Russia but by a gradual process of evolution, much the same as proposed by the British Labor party. The subsequent disaffection of various classes of German life is graphically described. The proletariat composed of urban laborers and peasant farmers pressed by unemployment and low prices, the middle classes wiped out by inflation, and the students bitter because of closed doors ahead, all gradually withdraw support. The "inferiority" implied in the Versailles Treaty rankled a proud people and the insistence upon impossible reparations added to the tension. Then came Hitler, handsome demogogue, shrewd, magnetic, eloquent, ruthlessly nationalistic, pouring scorn on weak socialism, traitorous communism, and pacifist agreements, heading up the National Socialists, denouncing the Versailles Treaty and pleading for a strong Germany purged of alien influences, with leadership in the hands of pure Nordics. The aged Hindenburg is pushed aside, Hitler takes possession, the presence of the Jew furnishes a convenient avenue of avatistic expressions of violent hatred, the reign of terror is on, the persecution begins, and a cloud of absolutism and militarism settles once more over central Europe. Hitler is pictured as a determined fanatic and a competent politician. The school, the state, and even the church must bend to his will, the will to reforge out of the ruins of modern Germany a powerful, militant, and self-conscious nation. After reading this able book I am convinced that there are two reasons for this reaction in Germany, the first being the terrible frustration of the German people and the second being the insincerity of the Allied Powers in demanding continued disarmament of Germany while not living up to their pledge in the Versailles Treaty to disarm themselves.

That this debacle of the new internationalism is symptomatic of a deeper trouble is made plain by Edward Shillito in his *Nationalism: Man's Other Religion.* The importance of this book can hardly be overestimated. Dr. Shillito points out that a man may have two religions. He can be a Christian or a Hindu and at the same time have a nationalistic loyalty with spiritual sanctions usually accorded alone to religious faith. All over the world the worship of the state is contesting or replacing the worship of God.

What mystics these statesmen are, seeking to capitalize this spirit of nationalism in the midst of a world in which the one real and potent fact is the social solidarity of the human race! Look at them one and all, MacDonald, Mussolini, Stalin, Hitler, yes, and even Roosevelt. Their peoples eating from the same basket, floating commerce on the same seas, participating in the same adventures, breathing the same disease germs, suffering from the same depression, they seek to build up a national economy by the narrow program of selfish exploitation of trade and tariffs and even money. How futile and how sinful. Unless we all repent we shall all likewise perish.

The Outlook for Peace

By HAROLD E. FEY

THE advent of the 1933 Christmas season finds the outlook for world peace very dark. On every continent war clouds blacken the horizon. For instance, our own country last year spent more for war than the total income of the government. The expenditures for wars past and future totaled $2,770,617,565. The combined receipts were $2,121,228,006. We therefore went into debt over $650,000,000 on account of war alone. Few people realize that we are spending twice as much in preparation for war as we were before the outbreak of the World War. On top of this our government has announced a policy of pouring out $238,000,000 to build more warships. The unanimous verdict of history is that nations that prepare for war get that for which they are preparing.

In addition to this, the world machinery of peace, which has been constructed with such patient care, seems in danger of total collapse. The League of Nations, wounded first by American nonparticipation, recently suffered deeply from the withdrawal of Japan. Now Germany has announced her intention to leave the League. The effect of this will certainly be an added load to the already overburdened shoulders of the makers of peace. Coming at this time when the Disarmament Conference is meeting, the outlook for good results from that assembly is gloomy indeed.

However, the picture is not totally black. Fred B. Smith, crusader of the World Alliance for International Friendship, has just returned from Europe. Everywhere people have said to him, "We will never tolerate another war. If our statesmen get up another war, we will have nothing to do with it." He reports that the teachers in France, that country which seems to us so militaristic, have passed a vote to resist war "including a general strike in case war is declared and the return of mobilization papers to the military authorities in case of a general mobilization." He also said, "On every occasion on which I touched the student leaders or the student life, this was also their position. I cannot refrain from saying that I found myself again and again regretting that the militarists in the United States, through government subsidies, have been given such power and prestige that all too frequently they seem to be able to dominate the faculties of some of our colleges and universities. This is certainly not true in Europe outside of Germany."

Another hopeful sign in Europe is the attitude of labor toward war. The British Labor Party, for instance, on October 4 voted unanimously in its Annual Conference to take no part in any future war, and if necessary to declare a general strike to prevent hostilities. This vote, it is held, indicates a strong and significant anti-war sentiment in Great Britain, because the normal voting strength of the Labor Party approximates 8,000,000, and even in 1931, when it was at its lowest ebb, Labor polled over 6,000,000 votes.

A third indication is the strong tide of international sentiment in America. In spite of politicians, great assemblies of people such as our own international convention, have become more and more outspoken in their desire for peace. Disciples of Christ have reason for pride that the recent Pittsburgh convention resolution on peace was the most thoroughgoing that has been passed by any religious body in recent years. Elsewhere in this issue it will be found quoted in full.

Regardless of what the general trend is, every Christian has his own duty to peace. He is therefore asking himself, "What shall be my attitude toward war? What can I do to bring peace?" If we set out to answer the first question we immediately confront the necessity of reaching a decision on a difficult matter. No Christian can do this without taking into account the attitude of Jesus. What did he think about war? Jesus not only taught people to "love your enemies," "to do good to those that despitefully use you," but he also lived out this principle. Not enough has been made of the fact that Jesus might have chosen the method of war to bring in his kingdom, and that he refused to make such a choice. In 1917 the United States went into war to end war. Jesus refused to go to war to end war. He was the Prince of Peace. He used only peaceful methods to bring peace.

ANYONE who knows the story of wars just before and immediately after the time of Christ, knows that Jesus could have used the method of war if he had chosen to do so. The Jews were ready to fight to bring in the Kingdom of God but Jesus chose not to fight. Since Jesus chose the ways of peace, those of us who follow him must also choose that way. If we follow Jesus we cannot sanction or support war.

For a long time the Disciples of Christ have been urging the religious world to get back to the simple principles of the New Testament and build on them as a basis of a new unity of faith. If we go back to the New Testament in this matter, we will discover that the early church followed Jesus in his attitude toward war. It was not until A.D. 164 that any Christian became a soldier in the Roman Army. In spite of the fact that refusal to serve often meant death, Christians

followed Jesus and refused to use the war method. In our day, if we would follow Jesus, we dare not use any other method than he used. In other words, to stand in the fellowship of Christ and the early church, we must always, even in time of war, condemn war, refuse to participate in or sanction war, and use the methods of love and good will.

The second thing we can do, in the face of this world situation today, is to disarm our own children's play. The author of this article is the father of two boys, and so is in a position to know something of what that means. He often asks himself why it is that boys have to have guns, swords, battleships, tin soldiers and war stories—before they feel that they are really having a good time. Is not one of the most fundamental contributions to peace that any parent can make a study of his children's play and reading and a sustained and intelligent attempt to help his own children substitute the toys and books of peace for the toys and books of war? The play of a child is his dramatization of what he means to be and intends to do when he becomes an adult. When little boys learn to play as doctors, workers, teachers and builders, big boys will get less satisfaction out of strutting around in military uniforms.

The third thing that Christian people can do is to disarm our churches. Let us get the spirit of contention, rivalry and competition out of our hearts. How can we successfully oppose the divisions of nationalism when we ourselves are split asunder by the divisions of denominationalism? Then let us turn through our hymnals and every place that the spirit or language of war dominates a hymn, let us mark that hymn and never use it again. Is it too much to ask preachers to go through their sermons and cull out all of the illustrations that depend upon war or refer to war in any way? Is it too much to request women and older people to listen to youth in these matters! Women and old men have been sending young men to war for a long time. Let youth speak for themselves now. Let the work we have been doing in missions speak back to us now. Can we, who have been sending missionaries to Japan, ever dream of sending soldiers there?

In the fourth place, let us disarm our schools. Do you realize that in the school year of 1932-1933, 399 schools and colleges were training high school and college boys for war? A total of 147,000 students were involved in this training. Only in Germany and Japan does such a situation prevail, and Japan began arming its schools as a direct result of the action of the United States in the same direction. Lovers of peace have a right to be concerned about this, not only because the practical result is to enlarge our army by that much, but also because of the fact that these units are always breeders of the war spirit. The intensity with which the War Department has stopped every attempt to eliminate the compulsory feature of military training in state universities shows how important a matter the militarists consider the war training to be. Why cannot Christian people recognize the significance of these seemingly harmless activities and disarm our schools?

And when all of this is said and done, the whole matter begins and ends as a question of our own attitude. To follow Jesus' way in a world that appears to be headed for war is not going to be easy. It will involve being misunderstood; it will involve being hated. Recently 10,000 ministers answered the question of one of our leading magazines regarding their attitude on war by saying that they had determined never to sanction or support another war. Immediately a great clamor arose. Out in California a reserve officer made a speech in which he said that it appeared it would be necessary to start the next war by taking 10,000 clergymen and hanging them to 10,000 telephone poles. Perhaps he was right. Ten thousand lives seem an enormous number indeed, and yet the last war cost a thousand times as many. That would mean that each minister who would die would lay down his life as a ransom for a thousand of his friends. No preacher worthy of the name would hesitate for one moment.

A queer thought comes to me in this connection. What the world longs for today is an unforgettable symbol of its hunger for peace and its weariness of war. Telephone poles are commonplace, ugly things, defacing the landscape in every direction. The cross was also a commonplace, ugly feature of every wayside in Palestine. People passed crosses and thought little of them until one day the Son of God hung thereon—a sacrifice for the sins of the world. After that, they could never again forget. Telephone poles, when you look at them twice, look a good deal like crosses. If America ever goes to war again she will see sights on telephone poles that will make it impossible ever again to look at one of those ugly things without thinking of the price that Christian men paid for the sin of war.

Peace is coming. The song of the angels, "Peace on Earth," will one day be on the lips of every little child on earth. It may come because Christian people in all lands lift up their voices in behalf of the Prince of Peace. It may come through treaties, or friendship through commerce, or through recognition of the lunacy of war. If it fails to come in these ways, it will come through the witness of silent forms swinging from the arms of telephone posts. But it is coming.

Do You, Too, Care?

By F. M. ROGERS*

F. M. Rogers

I WISH I could pass on to you the experience and joys, yes, and some of the heartaches, which come into my own life as I make my periodical visits to our Benevolent Homes. These, however, are impressions you cannot get from reading an article like this. You must have the personal contact and the heart-to-heart talks with our dear old people and take the little children in your arms in order to know the wealth of old age and what the Kingdom of Heaven is like. Then it is that you feel

"How blessed it is to be old
And sit near the sunset gate,
Ready to answer the summons
Or willing with patience to wait;
Knowing that safely garnered
Are all the sheaves of the years,
While ahead are the glad reunions
And behind all the sorrows and tears."

And the children remind you of those beautiful and true lines of Dickinson:

"They are idols of hearts and households
They are angels of God in disguise,
His sunlight still shines on their tresses,
His glory still beams in their eyes;
Oh! these truants from home and from heaven.
They have made me more manly and mild
And I see now how Jesus could liken
The Kingdom of God to a child."

Scripture has taken on a new and a different meaning to me as I have visited these children, old and young, of the church. The Bible is a great book for old people. "Jesus is a great friend of the pilgrims whose wealth added in the yesterdays is multiplied today. The babes he receives in one arm, the aged in the other, and then folding his treasure close to his great loving heart, all his own are embraced between them."

When we see the character of a man or woman still "bringing fruit in old age" as I have so often observed in visiting our dear old folk, we forget the calendar way of reckoning and, counting more after the heavenly than after the earthly way, there stands before us in all its immortal suggestiveness the splendid youth of hoary age.

One of the Lord's polished jewels, set in old age, has for so long been the subject of my admiration that I give you a glint of its glory. It is the character of a woman. She is in her late eighties. In her prime she and her good husband, "pillars" in an Ohio church, wisely invested in annuity bonds, thus conserving their money for kingdom purposes and providing for old age. Practically every phase of our organized work has shared in these benefactions. She has educated young men for the ministry, assisted in the building of churches, made possible the wiping out of church debts and today, because of this earlier thoughtfulness, not only sustains herself in one of our benevolent homes, but provides for another, and, when she is called to the "house not made with hands" she will leave a permanent fund, the annual income from which will sustain two dependent aged persons in the home where she now resides. She is not only rich in her yesterdays, but enjoys the wealth of old age. Aye! but what figures tell of the wealth of her tomorrows? "Eye hath not seen, nor ear heard." God bless you, "Emogene."

Another in this same home, a tired and weary one, when someone said, "Never mind, you will reach heaven by and by," replied, "I've lived there ten years already." What an encouragement to our churches to continue this ministry of loving helpfulness to these aged ones. These homes of the church are indeed stopping places on the way to heaven. They are not merely houses to live in, but here worship and the love of those who care, and fellowship with kindred spirits, make luminous and joyful the sunset days. Here, ministering angels meet these aged pilgrims and guide and support them step by step as they journey to the Father's house.

Then, too, as expressed by another, "I have seen little orphan or homeless children, with quivering lips and lonely hearts, mothered and nourished by the Church of Christ. I have seen all the wealth of woman's devotion hovering over the cradle where helpless and parentless babes lay sleeping. I have heard the laughter of happy children at play, and have seen their faces radiant with intelligence as they were trained by those whose compassion was like that of the Savior. I have seen tears steal from the eyes

(*Continued on page* 26.)

*Executive secretary, National Benevolent Ass'n, St. Louis.

Listening In on the World

By JAMES A. CRAIN

Secretary, Board of Temperance and Social Welfare

"ARE we drifting into another war?" The question was directed to Frederick J. Libby, executive secretary of the National Council for the Prevention of War. We were seated in Mr. Libby's Washington office, an old residence on 17th Street, facing the War, State and Navy Building, where from his front window this dynamic peace leader can keep an eye on the War Department across the street.

Mr. Libby paused a moment before replying.

"There is no doubt," he began, "that Hitler's withdrawal from the Disarmament Conference and his notification of Germany's intention to withdraw from the League of Nations has made the European situation infinitely more difficult, but I do not think that what he has done has made war inevitable. He has, of course, maneuvered the victor nations into a position where they must either keep their own promise to disarm or permit Germany to re-arm. In the Versailles Treaty Germany was compelled to accept virtual disarmament under the promise that it was the first step toward world disarmament. In the fifteen years that have elapsed since the close of the war the victor nations have found one pretext after another to delay the fulfillment of their promise. Now Hitler has forced the issue."

In this connection *The New York Times* has rendered the cause of peace a real service in publishing the figures on the armaments which the Disarmament Conference was willing to grant Germany, together with the cost of the various items. They are as follows:

102,000	rifles and carbines at $14.00 each	$ 1,428,000
792	heavy machine guns at $700 each	554,400
1,134	light machine guns at $400 each	453,600
63	medium trench mortars at $450 each	28,350
189	light trench mortars at $350 each	66,150
204	three-inch guns at $18,000 each	3,672,000
84	four-inch howitzers at $20,000 each	1,680,000
56,208,000	rounds of rifle and machine gun bullets at 6c each	3,372,480
25,200	rounds for heavy mortars at $9.00	226,800
151,200	rounds for light mortars at $4.00	604,800
204,000	three-inch shells at $18.00	3,672,000
67,200	four-inch shells at $2.00	1,478,400
100,000	uniforms and equipment at $50.00 each	5,000,000
Maintenance of 100,000 effectives one year		71,000,000
War material, one year		10,000,000
Transport, one year		15,000,000
Buildings, one year		8,000,000
		$126,236,890

All this in the name of disarmament! And this is so small a fraction of what other nations maintain that Germany left the conference in a towering rage because acceptance of it would put her in the position of a second-class power.

The significance of these figures lies not so much in the number of rifles, uniforms, bullets and cannon offered to Germany, nor yet in the disparity between what the Conference nations maintain for themselves in comparison to what they are willing to allow Germany, but in the astounding cost of war material. Since the prices are estimated in gold at United States values it is fair to assume that these figures represent something near what equivalent materials cost the United States Government. If this be true, then the contention that the cost of war materials and the maintenance of military forces is bankrupting the world becomes believable. Imagine the cost of equipping a million men with rifles at $14.00 apiece! This is a week's wages for an American workman under the NRA. Six cents will buy a bottle of milk or a loaf of bread for a hungry child—or it will buy a rifle bullet that will make hungry orphans of an entire family of children. Machine guns at $400 and $700 each. Three-inch guns, the famous "75s," at $18,000 apiece and shells for them at $18.00 each. After a few rounds they are fit only to mount in the courthouse yard or to melt up to make "service buttons" for veterans. Heavy guns up to $50,000, airplanes at $40,000 to $55,000, cruisers at $10,000,000, and battleships at $40,000,000! Nations still prostrate from the effects of one war feverishly preparing for another. A visitor from Mars might reasonably conclude that human beings are imbeciles. Certainly insanity could go little further.

What may in years to come prove to be the most important action taken by the Pittsburgh convention was the passage of a resolution in response to a memorial sent up by seventy-two students of California Christian College asking our brotherhood to go on record in support of Christian young men and women who find it impossible to reconcile bearing arms with the teachings of Jesus. The letter of the "Cal-Christian" group is as follows:

> "We, the undersigned students of California Christian College, having committed ourselves to positive and dynamic Christian living; and furthermore, having come to the conclusion that war is entirely inconsistent with the consecrated Christian Way of Life, do hereby request this convention assembled that it take a positive and aggressive position in opposition to war and to compulsory military training."

The resolution passed in response follows:

> "WHEREAS, The Disciples of Christ recognize no authority except the New Testament Scriptures, and,
>
> "WHEREAS, Many individual members of the Churches of Christ believe that the teachings of Jesus as found in the New Testament definitely and positively declare that his disciples must not take human life or engage in military warfare, and,
>
> "WHEREAS, The only agency through which such conviction can be registered for our brotherhood is the International Convention of the Disciples of Christ; therefore be it
>
> "*Resolved*, That this International Convention of the Disciples of Christ, meeting in Pittsburgh, Pennsylvania, October 11 to 16, 1933, in recognition of the personal conviction of a considerable number of Disciples of Christ, file with the proper authorities of the government of the United States of America, a statement of fact that there are within the membership of the Churches of Christ individuals who, as conscientious followers of Jesus, cannot take active part as combatants in any military warfare, and request that these individuals be granted complete exemption from military service on the basis of this conviction of Christian Faith."

This resolution was adopted by an overwhelming vote and without as much discussion as might have been desired. The real test of our sincerity in this matter will come when our boys and girls resort to it—as they inevitably will do—for support of their conscientious convictions when hostilities come. We had as well begin asking ourselves how far we are willing to go to support them in this position. We have set our feet in a path that is dangerous traveling, but it is more dangerous to turn back.

Farmers of Old China

(*Continued from page* 14.)

possible. These persons helped us to find for the investigation the 271 local men scattered throughout the whole Yangtse Valley. Our trained men were then assigned each to a definite section of the area, and information was collected from villages representative of conditions and from over 15,000 families in these representative villages. The rural population affected by the flood was nearly equivalent to the entire rural population of the United States of America. There is no one thing which the Department of Agricultural Economics had done which has been so greatly appreciated by the Chinese people. The nature of this appreciation is indicated to some extent in the following comment which I received from a Chinese only a few days ago. "I have looked over your report of the flood survey. I admire your Christian spirit, humanitarianism and generosity in undertaking such a survey and am much pleased with the scientific value of your report. Your work in China has put us Chinese heavily under debt to you."

This survey was the first scientific one ever made of any disaster in China. One of the results was that Minister T. V. Soong, the Minister of Finance, requested us to make a survey of the war losses of the farmers in the four counties surrounding Shanghai during the Sino-Japanese conflicts. The purpose of this survey was to ascertain the funds needed for rehabilitation by finding through a scientific study the extent and character of damage done. Information was collected from 632 villages and 1,483 families. This field survey, together with the tabulation of the data and the writing of the final report, was all completed within less than four weeks. It resulted in the changing of the rehabilitation plans considerably from the original expectations.

Not only does the department collect information, but we, like the other departments, do a certain amount of extension work among the farmers. This has chiefly taken the form of organizing cooperative societies for production, credit and marketing. We have at present eighteen cooperative societies which were organized ten years ago through a capital fund of $5,000. Last year, as a measure of flood relief, we helped administer $6,000 by organizing simple farmers' societies. This was done in cooperation with the National Christian Council, and that organization has now turned over all their loaned funds of about $40,000 for supervision by our department. The plan is to organize these societies into permanent ones and to reloan these funds as needed to these same farmers.

The results of our work in cooperative societies have not only been of great benefit to the farmers concerned, but they have been instrumental in interesting other organizations and some of the banks in cooperative effort. One bank has asked Mr. Hsu of the department to be its adviser on cooperatives, and in return the bank is giving the department a fund for the promotion of cooperative work. The interest in this work is also shown by the remark of a local leader in a community where we organized a society. He said, "If the church is interested in this kind of work, I want to support the church. Here is a contribution."

The most important aspect of all this work is the training of men to work together in a spirit of cooperation, each working for the good of the particular task in hand rather than for his own selfish ambition or as whim or prejudice might dictate. The development of such a Christian spirit through the channels of a task to be done is among the more important methods of Christian teaching.

The New Deal for Benevolences

(*Continued from page* 7.)

permit any such drastic action to take place.

But now, what is the present problem? It is this: Four years ago there was allotted to the department of benevolence of the United Christian Missionary Society a budget of $210,220 for the year. During the past three years, in the process of putting into practice the regional policy of support, the sources from which this amount was received have been transferred to the control of the National Benevolent Association until by October 1, 1932, the homes were receiving only the Christmas offering. No general fund sources have been shared with our dependent homes from that date. By reason of a special agreement, the Christmas offering from Bible schools sent to the society were to be forwarded 100 per cent to the home or homes in the area from which the offerings were received. That agreement will obtain again this year, though we are advising that this change, under convention action, may be accomplished as early as possible, and the Christmas offerings of this year be sent to the National Benevolent Association or directly to the homes. In addition to the Sunday schools' Christmas offering, the society will turn over to the National Benevolent Association any other offerings designated by the donor for benevolences.

The problem, however, is not with *designated* offerings, but with *undesignated.* How are the benevolent homes now to receive that which they formerly received from the society when they were granted a budget? There is but one way in which this loss may not become a real loss to benevolences. What was formerly regarded as the offering for benevolences and included in the general offerings sent to the society must now be set apart, deducted from the offering to be sent to the society and now be sent to the National Benevolent Association, in which offering the homes will all share, or send it directly to the home or homes of your area; either this or a special offering or local church budget amount be made for benevolences.

Bedtime at Cleveland Orphans' Home

Entrance to Calif

Along the Trail

The Story

Recreation at Florida Christian Home

Sunshine and rain f

We minister to old and young

Evening prayers at Child

hristian Home

# of Benevolence

Pictures

Fire Drill at Juliet Fowler Home, Dallas

of our Homes

Cared for in one of our Homes and now ready to take her place in life

Two blind women in one of our Homes

ng Institute, Omaha

Peace Comes to Grand Street

(*Continued from page* 12.)

saw everything everybody did and heard everything everybody said. He wore a blue gown, she was sure, and sat on a golden chair. She couldn't pray to him now. She was in disgrace.

But maybe there would be peace—

Someone caught up with her.

"Rosita, you hate that old shoe-shining bird, too, don't you? Sure you do or you wouldn't have said that you threw that brick. My old man's going to make him pay for saying he threw that brick when he didn't all right. He's going to . . ."

Then there would be no peace. No more than there had been before! The lie would have gone for naught. The Christ would look down from one of the many mansions which Miss Melton had described and see that there was warfare in Grand Street and that even though the angels had caroled of peace nobody had listened.

Pedro had an apple in his hand. A great red one. Rosita remembered that she had had nothing to eat for supper. The boarders had been hungry and had taken it all.

"Here, take it," the boy said suddenly and thrust it into her hand. Rosita pushed it back. Not this way did she want him to bring her gifts. Not as a duty. But because he wanted to do it.

"You keep it," she said and hurried away.

And then, quite suddenly, it was the day before Christmas and she was still out of school. Miss Melton had come to see her. Not once but three times.

"You didn't throw the brick. Why did you say that you did?" she pleaded.

"But I did," the stubborn defender of peace-at-any-price insisted. "And now the shoe-shining man and the apple-man are still mad when they said they'd make up. I guess the angels just sang words and they didn't mean much."

The conversation had taken place in the morning. Rosita was wiping the dishes and the cups after the boarders had eaten that afternoon when Rebecca came flying down the street.

"Rosita, Rosita, come quick! The teacher, she wants you. Pedro—he confessed. He threw the brick. It was a mistake but he was scared to tell so he kept still. And—and then when Miss Melton said how brave you were, he talked, too."

"Pedro?" Slowly Rosita's idol toppled from the apple-cart. "Pedro! He let a girl lie for him! But —tell me, is there . . . peace?"

They were hurrying down the street and Rosita had forgotten that she carried the tea towel in her hand, until she put it to her nose and it felt damper than a cold—even the worst winter kind that came when your soles were thin—could make a handkerchief feel.

The rest of the afternoon was a dim unreal picture to Rosita. She knew only that she had tried to be kind, to do something nice to a tired young man who didn't want people to fight on his birthday because he had promised her a mansion in the sky and said he would stay near-by at night when it was dark in the boarders' house. He had let peace come. He had made Pedro humble, and with Pedro that way there wouldn't be any more fighting.

"Please, I must go home and finish wiping the dishes," she said at last, when the room was quiet. "The boarders will need the plates for their supper."

"No, Rosita. You're going with me," the young teacher murmured. "You saved my job for me. My mother and I need somebody around. Could you—wipe teacups for two and one milk glass, do you suppose, for a change?"

Rosita's eyes were glowing with a strange, bright fire—radiant as the candles that would gleam on slim green evergreens that night or light the altars in cathedrals where the wealthy brought their gifts. Her voice was hushed as a wind in Lebanon when it is dusk and starlight drifts through tall, tall trees.

"But the lie—"

"It was forgiven. Not even remembered."

Up and down the streets of the town—up and down Grand Street, too—the stockings would be hung by the chimneys with care. The packages that the mothers —and the fathers, too—had been carrying home would be waiting for morning to come. But they didn't matter. There would be peace.

"Glory to God in the highest, peace on the earth and goodwill among men," Rosita chanted softly. Then she smiled at Miss Melton. "It's—it's a grand verse, isn't it?"

Do You, Too, Care?

(*Continued from page* 21.)

of strong men as they looked upon these children in our children's homes and poured their gifts into the treasury of the Lord. I have heard the children singing and 'ever as they sang, methought the voice of angels from heaven in answer sang,' and I said, 'We are restoring the Christianity of Christ, who said, "Whoso receiveth one such little child in my name receiveth me." ' "

It is a glorious work, but we have just begun, still learning the ABC's of this ministry. Oh God! we pray for enough money to redeem every child of ours from public almshouses and every aged one from the homes of unnatural sons and daughters, that we may receive them into these blessed retreats where the shadows will fall more gently on their hearts; where only kind words are spoken and none wants death to summon them; where their dimming eyes may see the gleaming of the star and their dulling ears may "hear the rustle of an angel's wing" coming to restore them to those they have loved and lost.

A Church Without Spot or Wrinkle

(*Continued from page* 16.)

that threatened their day. One after another sprang to his feet, introducing some motion that had in it fire and fury, until at length there leaped upon the platform a glorious youth, aflame with audacity, alive with virility, who shouted, "Mr. Chairman, I move that we move the world." Magnificent! That spirit must never be absent from the church. Lo! the wrinkles of old age begin to show on the face of the church when a dreadful lethargy appears in the councils of church leaders, enthusiasm gone, defeat everywhere and written large on the faces of despairing office bearers; an air of gloom settles down like a damp fog as a somber churchman slowly rises to his feet, sways like a reed in the wind, and announces in faltering tones that he thinks the time has come to "shut up shop." When such an hour arrives, wrinkles are all over the face of Christ's bride. She has become prematurely old and doddering to her grave. Her days of conquest are over, and though she may live awhile upon ancient history the day of doom approaches. The church of Christ should never experience a menopause; her fruitfulness should never fail, her marvelous youth should renew itself like the eagle.

It might profit us to recall that Jesus was a loyal churchman. He grew up in the Jewish church and from his boyhood it was his custom to worship in the synagogue on the Sabbath day in the beauty of holiness. The church of his day was frightfully spotted and terribly wrinkled. Great ugly blotches were on the face of that church, put there by partisan leaders who were proud, haughty, hypocritical and avaricious. Sticklers they were for the rites and the ceremonies, but they forgot or ignored the first and greatest commandment, love of God, and the second like unto it, namely, love of one's neighbor. The church that Jesus knew was old to the point of venerability, doddering senility, a veritable "antique." The mighty prophetic voices were hushed, and the Great Voice lifted in the midst of the Galilean's ministry was a Voice that the church of Jesus' day plotted against, defamed and maligned, and in the end bargained with Judas to deliver him into the hands of his enemies. Yet Christ gave himself for that church. He died for that church and out of his death came another church, His church, rooted in the dreams of the prophets and built deep into the background of the Jewish church whence Jesus came. The searching question for us is this: How willing are we to lose ourselves for the ideals of Christ's church and their application to our age? How far are we willing to go to remove the spots and eradicate the wrinkles that are on the face of the church of today? The second mile? Forgive seventy times seven? I wonder!

Thousands read *The Forum*, aptly called the "magazine of controversy." It gives both sides of every issue, opens its pages to the defenders and the critics of every institution, the church included. A few months ago a remarkable article appeared in that journal. It was entitled "I Am Going Back to the Church." It was anonymous, but the style and content of the article all pointed to an able and highly educated author, high up in the business, social or professional life of America. Here follows the heart of his conclusion:

> We are going back to the church to drink the soothing music of the Master, so universal that it knows no limitation of creed. We expect to listen to the preacher, too, not being so completely sophisticated but what some of the things he has to say will do us good. Further, we are going to help in church work, the Men's Club, the Woman's Auxiliary—help welfare projects. We have a revelation that it is "back to the church" to find contentment. It is "back to the church" to feel the blessedness of the tie that binds in Christian love. It is "back to the church" to feel again the wonder and the rapture of the Divine Presence. It is "back to the church" for the intellectuals to humble themselves before the Master Mind. It is "back to the church" for bankers, industrialists, financiers, to find values not quoted in stock markets and to find a motive for unselfish living that will spiritualize the day's work. It is "back to the church" for those who have sinned and grievously, or who have played the fool, to find mercy and pardon and a way that at nightfall does not leave one ashamed. It is "back to the church" for reenforcement by strength and duty of the sanctuary. "Back to the church," where before God's altar of penitence and praise all join the choral and feel the glow in saying, "I was glad when they said unto me, let us go into the house of the Lord."

This is at once a contrite confession and a noble resolution. It is a gesture and more toward the conception of the church as assessed by Paul in words so beautiful and tender that they both bless and burn. I quote this excerpt to praise and commend the spirit and purpose of the article. Nevertheless I think it could have been more strongly phrased and made more powerfully appealing. Going back to the church means vastly more than "to drink the soothing music of the Master." Often that music will be anything but soothing. It will disturb, irritate, provoke, chastise and chasten. Music that soothes, tends to lull the listener to sleep, but those who heard Jesus' words as reported by Matthew in his twenty-third chapter were not soothed. On the contrary they were deeply aroused, indignant, possibly downright angry, but it was a wholesome experience and good medicine for the men whose harsh and unlovely lives put ugly splotches and grievous wrinkles on the church of their day.

It is always good to sing the great old hymns that comfort and bless, for example:

> I love thy church, O God!
> Her walls before Thee stand,
> Dear as the apple of thine eye,
> And graven on thy hand.
>
> For her my tears shall fall,
> For her my prayers ascend;
> To her my cares and toils be given,
> Till toils and cares shall end.

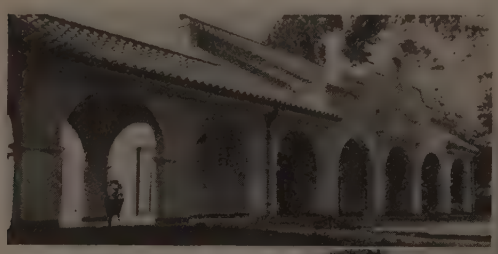
But there are times, our own for instance, when it is even better to sing a battle hymn of the moral and spiritual conflict, such as Edwin Markham's high heroic lines:

> Let trifling pipe be mute,
> Fling by the languid lute,
> Take down the trumpet
> And confront the hour,
> And speak to sin-cursed cities from a tower.
> Take down the horn
> Wherein the thunder sleeps!
> Blow battles into men!
> Call down the fire
> The daring, the long purpose, the desire,
> Descend with faith into the human deep!

A Dream of Years Realized

By SAMUEL S. McWILLIAMS

Colegio Ward is a union enterprise of the Methodists and Disciples. At the present time Mr. and Mrs. S. S. McWilliams are our only representatives on the staff, and the money for the new buildings was given largely by Methodists



Left: Dining Hall, Colegio Ward, showing arcade connecting with Pfeiffer Dormitory

Right: Rear view of Oldham Hall, Colegio Ward, Ramos Mejia, Buenos Aires, Argentina

THE much needed building project for Colegio Ward in Ramos Méjia, Buenos Aires, was begun on May 14, 1932, and finished on February 9 of this year. The project consists of three buildings—Oldham Hall, which is used for classes and administration; Pfeiffer Hall, which is a dormitory with capacity for forty-four boys, and living quarters for Dr. and Mrs. Aden, Mr. and Mrs. McWilliams and the housekeeper. Joined to Pfeiffer Hall by an arcade is a dining hall which will accommodate 150 people and a kitchen large enough to serve the needs of an additional dining room which may be built in the future.

Among the modern conveniences in Oldham Hall may be mentioned the well-ventilated and lighted classrooms, due to the Donovan type of window, the steam heat and ventilating system; a telephone in each classroom, making it possible for the Director to have easy communication with the teachers; and a physics and chemistry laboratory with modern work desks for the students. All three of the buildings have an electric clock and bell system. There is also telephone communication between the buildings.

One of the most important innovations this year was the establishment of a clinic, with daily medical attention for all the students, a small annual fee being charged for this service.

The total enrollment in the Spanish-speaking departments is 190, with forty in the boarding department. The English department, which follows the American system of primary and high school, has an enrollment of 140, with ten in the boarding department.

The boarding department family is very happy this year in its new quarters. The dormitory rooms are large and airy and the social hall on the first floor of Pfeiffer Hall gives the boys a very fine place to spend their free time in the evenings.

The ample athletic fields are a greater blessing than anyone who has not tried to work with boys in the cramped quarters at Rivadavia can realize. What a beautiful sight it is to see the green fields dotted with the white-clad figures of happy boys getting the fresh air and exercise which their young bodies so much need for an all-around education. And Saturdays have lost their terror, for whenever boys are free from classes and the weather is fine, a group is always to be seen on the athletic fields. This year Saturday afternoons will be used for games with teams from other schools or for games within the school itself.

Three missionary families upon whom the responsibility for Colegio Ward rests. Dr. and Mrs. Aden, Mr. and Mrs. Maddock; Mr. and Mrs. McWilliams

A religious service and Sunday school classes are held in the study hall of Oldham Hall every Sunday morning except the last Sunday of the month when the boys are allowed to go to their homes for the week-end. Hymns are sung, prayer offered and a short talk suited to the group, given. After this service the boys are divided into three groups for their Sunday school classes. The offering is taken each Sunday and is given to the Sunday school work in the Boca mission.

The study hall, looking out upon the green tree tops, forms a most beautiful setting for these spiritual meetings, and the boys are responding with a very fine spirit.

We had all looked forward to the new quarters in Ramos Méjia, but we can sincerely say the reality far exceeds our dreams. Never in the seven years we have been connected with the school have we seen a better spirit among the boys. And the parents are very appreciative of the work we are doing. More than one visitor to the school has mentioned the fact that it is more like a home than a boarding school, which is the very thing at which we are aiming.

Rice Fields of Africa

By Mr. and Mrs. E. B. Smith

IT HAD rained earlier in the day and there were still puddles of water standing in the path as we picked our way from Lotumbe toward the rice gardens. It was late afternoon and the supper fires were already lighted in the small huts of the Batswa. We could see the smoke ascending, finding its way out through the thatched roofs and wandering about uncertainly in the heavy atmosphere.

Yes, it was according to the descriptions we had had of it. Scattered here and there at irregular intervals were the tiny huts set up to shelter the bird chasers from the sun and rain. Running from the hut was a network of vines traversing the patch of rice which happened to be the portion of the field belonging to the owner of the hut. As we conversed with one man, a woman from a nearby patch called to him to shake his strings, and he pulled vigorously on the end of the vine which he held in his hand. This in turn shook all the vine-strings in his patch and caused the marauding birds to take flight. The birds take heavy toll of the ripening grain. Here and there are traps set up to catch the thieves but it would take many more snares than we saw to begin to decrease the vast numbers of feathered robbers who spend all their waking hours near the harvest field.

Even when the grain has been stripped off the stalks, much work remains to be done. The rice is placed in a large wooden mortar and pounded with a wooden pestle to free the kernels from the husks. Of course much of the grain is cracked during this process. The state man who has charge of this section of the country requires the natives to plant rice. It furnishes them a means of income so they may have the money with which to pay their annual state tax, and provides them with food, not rice merely, but manioc which is planted as a companion crop. The seed is often furnished by the state. If a planter wishes to save seed for another crop of rice, he must take it out before the grain is subjected to the dehulling process.

When the major portion of the rice was ripening and the field was full of watchers and workers, Sunday services were held there for the benefit of those who could not leave their crops.

Station UCMS Broadcasting

A RECENT visitor at headquarters was Bayard Lawrence, son of Mrs. George W. Muckley. After three years in China with the Texas Oil Company, Bayard had four months' vacation, which he spent touring Europe and visiting his sister and brother in America. He has been located during these years at Hongkong, Amoy and Saigon in Indo-China. Upon his return he will again be at Hongkong. Mrs. Muckley is at present with her daughter Margaret at Wuhu, China, but will later make her home with Bayard at Hongkong.

Word comes of the birth of a daughter to Mr. and Mrs. Robin R. Coble of Monieka, Africa, September 22; and of a son to Mr. and Mrs. Charles Severns of our Japanese Christian Institute, Los Angeles. The young man's name is Charles Duane. Congratulations to the happy parents.

Like ships that pass in the night, Weldon McCoy, eldest son of Mr. and Mrs. R. D. McCoy of Tokyo, Japan, on his way back to Japan after graduation from Eureka College passed his brother Scribner in mid-ocean, as the latter was on his way to enter Eureka College last fall. Thus do smiles and tears mingle as the parents greet one son and say farewell to another. Weldon will teach English in a large Middle School for boys in Tokyo. He will be expected to do some religious work among the boys. This is one of the large private schools in Tokyo, established by a famous Christian Japanese, Mr. Ebara, and still conducted by Christian men. It has an enrollment of over 1,200.

From Mrs. C. A. Johnston of Wema, Africa, we learn of the death of her aunt, Miss Mary A. Scott, of Pembroke, New York. The daughter of Mr. and Mrs. Francis B. Scott, who were among the founders of what is now Richmond Avenue Church, Buffalo, she came in touch with the Whartons and Miss Mary Graybiel before they went to India as missionaries, and herself became a volunteer. She gave up this calling to nurse an invalid mother and later cared for the five motherless children of her sister. The eldest of these children is Lillian Profrock Johnston, who in a measure at least has taken her aunt's place, and has served in Africa for twenty years.

W. R. Warren, executive vice-president of the Pension Fund, and former editor of WORLD CALL, has been ordered by his physician to take a complete rest for four months. He and Mrs. Warren are taking an ocean voyage through the Panama Canal to California. Mr. Warren writes that just north of Miami, Florida, they "saw the end of the rainbow but the captain would not let us get off to get the pot of gold." Mr. Warren's many friends are hoping that this enforced rest may bring completely restored health.

J. B. Robertson, pastor of First Christian Church, Mexico, Missouri, has favored us with a snapshot of the platform of the church as it appeared on the day a memorial service was held for Charles P. Hedges of Africa, who was the living link of that church for twenty-four years. In the picture a large map of Africa is pinned to the baptistry curtains and a large chair, draped across with a wide ribbon, is surrounded by flowers. Mr. and Mrs. Walter M. White, now of Memphis, Tennessee, were with the Mexico church when Mr. Hedges became the living link. The Mexico church now wishes another living link, with the understanding that when Charles P. Hedges, Jr., completes his medical education, it will assume his support in Africa.

At the recent Colorado State Convention, held in Denver, Miss Sudie E. Flint presented files of *Missionary Tidings* from 1904 to 1919. To complete the files, Mrs. H. R. Howland, Room 223, Y. M. C. A., Denver, would appreciate receiving copies of the *Tidings* from 1883 to 1904.

Few realized that while Ray E. Rice of India was making his impassioned appeals for the country of his adoption, his wife was watching at the bedside of her father, D. L. Thomas of Lincoln, Nebraska, who passed away while we were still at the convention. Our sympathy goes out to these bereaved friends.

Mr. and Mrs. C. A. Burch of Nantungchow, China, are rejoicing to have their daughter Barbara and her husband in China. Barbara is to have charge of the foreign department of the library in Great China University and her husband is to be physical director in the same college.

We learn from *The China News Letter* that Miss Doris Shelton recently visited Miss Emma Lyon in Nanking. We have not heard whether she is to remain in China or is returning to this country.

One wonders whether the recent drastic cuts in budgets may not have had a great deal to do with the roster of those in China who are below par, even where there has not been serious illness. On the sick list within the last few months have been Dr. Richard Brady, Samuel Goodsell, Mrs. Lewis A. Smythe, Ruth McElroy, Mr. and Mrs. Edwin Marx, Mrs. C. H. Plopper, Miss Laura Lynne Major, in addition to Stella Tremaine, who has been ill for many months, and Dr. G. L. Hagman, now in this country taking the rest cure. We are hoping that all may soon recover.

In honor of Miss Emma Lyon's forty years of service in Nanking, China, the board of directors of the Christian Girls' School erected on the campus of the school a Memorial Bell and Pavilion. Li Hou-fu delivered the address. We reproduce one sentence: "Through difficulties innumerable, insurmountable, in spiritual solicitude for lack of like-minded companions, she gave herself to the utmost, with the result that today we behold the fruit of her forty years of labor in the outstanding institution where we are gathered . . . Miss Lyon, a pioneer in a society unconscious of its own need."

In the college notes for this month quite an extended tribute is paid to C. M. Jackman of Wichita, Kansas, who recently passed away. Mr. Jackman was a good friend to all our missionary work, and the wonderful work being done at Jackman Memorial Hospital in Bilaspur, India, is largely due to his gift of $25,000 to that institution. The missionary society of Central Church, Wichita, continues his interest in helping to support this hospital. Mr. Jackman also gave $2,500 toward the Boys' School at Monieka, Africa. He was a man of broad vision and seldom absent from a national convention.

Mrs. C. M. Yocum, who was quite ill for several weeks, is recovering and able to spend some time at Bedford, Indiana, while Mr. Yocum is busy in One-Day Conventions. While Mrs. Yocum was so very ill, her mother, Mrs. J. D. France of West Middletown, Pennsylvania, passed away. She had been an invalid for years, but her death was none the less a shock.

Our sympathy goes out to Stephen E. Fisher, pastor of our church in Champaign, Illinois, in the death of his wife, who had been ill for months. Mr. Fisher has served on the Board of Managers and executive committee and is a member of the Commission on Policies and Relations of the United Society.

Word comes from T. N. Hill of the passing of his father, Newton Hill of Elk Falls, Kansas, November 6. Over forty years ago the father, a minister, offered to go to India as a missionary and was accepted by the Baptist Board, but for health reasons could not be sent. It is interesting to note that the son has spent two terms in India and is sailing again for that land on the Steamship "American Banker," American Merchant line, December 16, from New York.

Our sympathy is extended to our fellow editor, Marion Stevenson of the Christian Board of Publication, St. Louis, in the death of Mrs. Stevenson, October 24. Mrs. Stevenson had been ill for about two years. A daughter, Marion, was a member of the headquarters staff of the U. C. M. S. until its removal to Indianapolis.

Most encouraging reports have come from the One-Day conventions which are now being held across the country. In almost every case the attendance is larger than in the conventions in the same district last year.

"Let Us Now Go Even Unto Bethlehem"

A Christmas Worship Service

By HAZEL HARKER

●

Christmas decorations need not be expensive to give the most satisfying effect. Often we discover great beauty in the careful arrangement of simple details and it would seem extravagant in this time when so many people are in need, to spend money on lavish decorations. Now, more than ever, churches are returning to concentration upon the spiritual uplift of the observance of our King's Birthday and since he was born in a manger the celebration of that event need not be one of display.

A number of years ago when the "White Gifts" idea was new many churches gained beautiful effects with the inexpensive materials at hand. A white background will be effective for this service if it can be arranged in keeping with the architecture of your church. If you have a recessed baptistry this can be more easily accomplished, although it can be worked out for any type of platform desired. December magazines and the Denison Christmas folders have many suggestions, and the church publications of fifteen years ago had numerous photographs of church auditoriums decorated for a "White Christmas."

This service centers in the tableaux of the hymn "Holy Night, Silent Night" and its success will depend upon the beauty of their presentation. If possible have all lights off during the tableaux except the one in the star over the manger and arrange with great care the costuming and posing of those taking part.

Prelude:—Christmas carols

(*Let all departments take their places quietly during the prelude.*)

Carol.—"O Little Town of Bethlehem" *All.*

Christmas prayer by the pastor

Carol.—"There's a Song in the Air." Quartet or special chorus.

(*If not available substitute some other appropriate carol*)

Scripture Reading.—Luke 2:1-20.

(*Given by one or more Juniors or Intermediates*)

Tableaux with the carol, "Holy Night, Silent Night"

(*To be sung by a quartet or special chorus*)

Setting.—A manger set diagonally at the center back above which is suspended a transparent star through which a strong light shines. The star should be turned so that the light will center upon the group about the manger and *the light should not be turned on* until the beginning of the prelude for this song, when all other lights are turned off. A stool set back of the manger for Mary is necessary, but curtains or screens are not, since all the participants enter from the sides.

First tableau.—While the pianist plays this song through once as a prelude Mary enters carrying the Babe closely swathed and lays him in the manger. As she does so she will turn on the flash light concealed in the swathing so that a glow comes from the manger. She seats herself back of the manger and Joseph comes to stand just back of her, both looking at the light in the manger.

Quartet or chorus continues to sing—

Holy night, silent night,
All is dark, save the light
Yonder where they sweet vigil keep
O'er the Babe who in silent sleep
Rests in heavenly peace,
Rests in heavenly peace.

Second tableau.—During the singing of the second stanza, which follows immediately, three shepherds come in reverently from the right and pausing to bow before the manger, two kneel at the right, one standing back of them, with bowed head, all looking at the light in the manger.

Quartet or chorus continues to sing—

Silent night, holiest night,
Darkness flies, all is light,
Shepherds hear the angels sing,
Alleluia! Hail the King,
Christ the Savior is here,
Christ the Savior is here.

Third tableau.—During the singing of the third verse which follows immediately, the three Wise-men enter from the left, each carrying his gift before him. Be sure these gifts are appropriate—such as a silver jewel box, brass bowl, beautiful vase or jar, red lacquered box, etc. It is possible to take pasteboard boxes and a cheap vase and by the use of liquid gold or silver and the use of paints to represent the gifts of the Wise-men. The Wise-men should advance and bow before the manger then two may kneel on the left, one standing back of them to produce a balanced grouping. All three lift their gifts on both palms and look at the light in the manger.

Quartet or chorus continues to sing—

Silent night, holiest night,
Guiding star lend thy light!
See the eastern Wise-men bring
Gifts and homage to our King
Christ, the Savior, is here,
Christ, the Savior, is here.

During the singing of the last stanza, first the Wise-men, followed slowly by the shepherds and then by Mary, who takes the Babe with her, and Joseph, leave the platform, but the light in the star is not turned off until the song is finished and the other lights are again turned on.

Quartet or chorus continues to sing—

Silent night, holiest night,
Wondrous star, lend thy light!
With the angels let us sing,
Alleluia to our King,
Christ, the Savior, is here,
Christ, the Savior, is here.

Superintendent or one chosen to speak—

One of our modern poets voices our thoughts when he says:

'Tis now too late to follow Bethlehem's star
With Wise-men as to Christ my gifts I bring.
And 'tis too late for me to journey far
To bow with shepherds where the angels sing;
But I can give myself to Christ today
And follow where his spirit leads the way.

Perhaps we have all wished that we might have been among those who went to Bethlehem long ago to worship and give gifts to the newborn King. But we can go "even unto Bethlehem" today if we will follow the teaching of our Master. We know how he said, "Inasmuch as ye have done it unto one of the least of these ye have done it unto me," and we are sure that giving in his name for the maintenance of our thirteen Benevolent Homes is an expression of our love for him. Shall we come even unto the manger of Bethlehem with our gifts as we rejoice and celebrate his birthday.

Each department in turn comes singing as they pass the manger and leave their gifts in it.

Kindergarten and Primary departments singing "Away in a Manger."

Junior department singing "Beautiful Star."

Seniors and Intermediates singing "As With Gladness Men of Old."

Young People and Adults singing "O Come All Ye Faithful."

Prayer of Dedication by the Superintendent or Pastor.

Hymn.—"Joy to the World." *All.*

Out of the Hearts of the Missionaries

As given in one-minute speeches at the Pittsburgh Convention

A McLEAN appointed us to Japan for life. The depression has commuted that sentence to twenty-nine years. The U. C. M. S. is withdrawing from Japan but God is not withdrawing. You can still pray for Japan. The Kingdom of God, with such spiritual powers as Niishima, Sawayama, Honda and our own Yoshida, Hirai and Hatanaka will carry on. The Orient needs Christian leadership. Japan needs God and God needs Japan.

W. H. ERSKINE.

Osaka, Japan.

As I look into your faces I see the happy intelligent expressions of those who have had a chance in life. I also recall other faces, hundreds of them, faces of the under-privileged of India. Thank you for the measure of support you gave last year. You are going to do your best next year to make it more normal, aren't you?

W. B. ALEXANDER.

Jubbulpore, India.

We thank God, and *you*, for the privilege of over twenty-nine years in Japan. The hardest thing we had to bear in those years was leaving Japan last December, *not* on furlough. That heartache will be healed when we see American Christians more truly appreciate the Christian religion and more greatly love the Japanese, the Chinese, the peoples of all the world, as the Christian religion teaches.

MRS. W. H. ERSKINE.

Osaka, Japan.

Let us remember in prayerful concern those missionaries who have been brought back, giving to them the understanding that they deeply need. In the same spirit let us keep before us the nationals of many countries, struggling on with little support, deprived of the fellowship and counsel and aid upon which they have often depended.

SEARLE BATES.

Nanking, China.

Lee Gway Gwang, pastor of our church at Batang, grasped our hands as we bade him farewell, and said, "Tell our brotherhood we will do our best to carry on alone until the depression is over, then we expect them to send you back."

The Commission to "Go ye into all the world" included Tibet. God loves the Tibetans. Do we? That church is a Christian church whose field is the whole world. Are we here in this great convention assembled representatives of the Christian church?

MINNIE A. OGDEN.

Batang, West China.

Jesus said, "No man having put his hand to the plow, and looking back, is fit for the Kingdom of God." We of western lands have put our hand to the plow. Our Chinese coworkers are giving their lives to bring about an abundant harvest. Do they see *us* looking back? We must not fail them. Let us go forward!

LYREL G. TEAGARDEN.

Luchowfu, China.

From the roof of the world comes the appeal that our brotherhood will not turn back from the task which it undertook years ago. Tibet, the only country where no Christian missionaries are working. Your missionaries were waiting the opportunity to cross the border and carry the message of the love of Christ to those who have never heard.

MRS. K. LOUISE H. DUNCAN.

Batang, West China.

We must not lose the heroic in our witnessing for Jesus. We send our sons to the battlefield to die for our country. Shall we fail to send our messengers of God to foreign lands to live for Christ? Sheridan, after the ride to Winchester, cried, "Turn, boys, turn, we are going back." In the ride with the depression, we cry, "Turn, church, turn, send the missionaries back."

MARION DUNCAN.

Batang, West China.

"From the Unreal, lead me to the Real
From Darkness lead me to the Light
From Death, lead me to Immortality."

So runs an ancient Hindu prayer. Ours is the task to help India find the answer to that prayer in Him who said, "I am the Truth . . . I am the Light. . . He that believeth on me . . . shall never die."

NELLE G. ALEXANDER.

Jubbulpore, India.

In Japan this year we are celebrating the fiftieth anniversary of our work. At one time we had thirty-two missionaries in Japan, but now we have only four, and perhaps from next year we will have but two. Do you think your work in Japan is entirely completed? We Japanese workers will do our best.

I want you to remember that the Japanese churches and schools, even though they become self-supporting financially, want good Christian leaders from America.

FUMIKO TAKAGI.

Tokyo, Japan.

J's for Just fifty years since four missionaries arrived, and now just four remain.
A Active preachers, nineteen, caring for twenty churches, three schools.
P Plans for self-support undertaken in churches, schools.
A Anxiety lest self-support urge dull evangelistic zeal.
N Needs—deeper interest, continued support until Japanese Christians continue unaided.

JAPAN Beautiful, cultured, ambitious, BUT needing still the CHRIST.

JESSIE M. TROUT.

Tokyo, Japan.

India's youth is looking to the Christian church of America for guidance during these days of economic, social and spiritual revolution.

India's young churches, learning to walk, are looking to the mother church for guidance. These churches are trying to become self-supporting.

India's 60,000,000 of denationalized outcastes are looking to a Savior who can make them new creatures in Christ.

Will we, who have Christ, share him with these needy ones?

RAY E. RICE.

Damoh, India.

Statistics cannot show the great unevangelized districts in all the nations of the world that have been closed so far as you and I are concerned.

Again statistics cannot show how our schools, our colleges—all of our institutional work around the world—are suffering because of our non-support.

And again, statistics cannot show the broken hearts, the all but ruined lives, of the *sixty* whom you have recalled from the "regions beyond."

I have been asked over and over again, this question, "Do you wish to return to Japan?" What a question! I feel like screaming in reply, "Do you want your family and your home? Do you want to breathe? Do you want to live?"

Someone has said of the Disciples of Christ:

First in Plea
Third in Wealth
Fifth in Membership
Twenty-fifth in Giving

What a commentary! Shame, shame on us who call ourselves disciples of Christ!

BERTHA CLAWSON.

Tokyo, Japan.

Activities of Our Colleges

Bethany College

ONE of the most pleasant incidents in connection with the recent International Convention at Pittsburgh was the journey to Bethany College on Monday, October 16th. More than three hundred visitors to the convention made the trip. The caravan of automobiles was preceded by the Pennsylvania State Police which escorted it. Luncheon was served at Phillips Hall and the college buildings and campus were inspected by the visitors. A very impressive service was held in the Campbell Cemetery at the grave of Archibald McLean who was the fourth president of Bethany College and for forty years the prophet of our foreign missionary enterprise. Dr. Herbert L. Willett gave the address covering the life and work of Archibald McLean which was pronounced a classic by all who heard him. This is reproduced on page 8.

Charles M. Watson, a graduate of Bethany College and now minister of the Christian church at Santa Monica, California, gave an address at the Bethany College chapel on the morning of October 10. The address was surcharged with optimism with respect to the young people of our day and their future work.

A recent survey of the students of Bethany College which brings forth their own views regarding the future is very revealing. For example, only three per cent of the present senior class think that their chances of securing positions after their graduation is excellent, and only one-third of the seniors consider their chances fair; whereas nearly one-half of the freshmen think their chances are good, and no freshman or sophomore thinks he has a poor chance of getting a position.

Professor Jean C. Moos who is the oldest member of the faculty of Bethany College in years of service, having come to Bethany in 1897, has recently resigned as director of the church choir. He still continues his work as director and professor of music in the college. The Glee clubs, led by Professor Moos, rendered the special music at the all-college banquet at the Pittsburgh Convention.

Dr. D. W. Morehouse, president of Drake University, lectured at Bethany Memorial Church on the subject "Astronomy and Religion." Dr. Morehouse is a very eloquent exponent of the thesis that science is the handmaiden of religion and that the revelation of God through the Scriptures is supplemented and enforced by the revelation of himself through nature.

Butler University

November 22 has been set as the date for the semiannual Butler-Geneva stunts. Five organizations will participate in the fall series. Proceeds from the stunts will be used to send Butler delegates to the Y. W. C. A. conference at Lake Geneva, Wisconsin, next summer. Each year the stunts are presented for that purpose by the fraternities and sororities under the sponsorship of the students of the Y. W. C. A. and Y. M. C. A. cabinets.

"Dad's Day" was celebrated at Butler University on Saturday, November 4. Parents of students were special guests at the Butler-Valparaiso University football game. One of the features of the day was the presence on the playing field of the fathers of the football players. They were seated on the players' benches during the game and escorted their sons on the gridiron at the beginning of the contest. The various organizations entertained with dinners following the game.

The Butler University oratorical contest, sponsored each fall by the division of speech, was held November 15, according to Professor C. W. Walters, who heads the division. Winner of the contest will represent Butler at the annual state oratorical contest later in the semester. Tryouts have begun for the varsity debate squad under the supervision of Mr. Walters. A series of fifteen debates have been scheduled. A feature of the debate work this winter will be a graduate squad comprised of students working toward advanced degrees.

Two Butler fraternities, Phi Delta Theta and Lambda Chi Alpha, have announced plans to aid needy families of Indianapolis during the winter months. Each organization has pledged to provide for one family which is to be selected by Indianapolis welfare groups. At Christmas the majority of the fraternities and sororities contribute food, clothing and money toward relief for indigent families.

A new campus publication, to be known as *The Literary Magazine*, until a permanent name is selected, will make its appearance shortly after Christmas. Edited by John Thompson, a junior, the magazine will contain literary contributions of every nature from members of the student body. Dr. Allegra Stewart and Professor Don Sparks are faculty sponsors.

Cream-colored corduroys have been selected by senior men as their official garb.

California Christian College

The annual ministerial retreat under the auspices of the Ministerial Association was held this year at Camp Clarence, Glendale. The theme of the program was "For Their Sakes I Sanctify Myself." The purpose of these retreats is to inspire the young men with the responsibility and opportunity of making the Christian spirit real on the campus, and in the classroom of the college.

Home-coming Day is scheduled for January 13, 1934, instead of during the autumn as heretofore. Most home-coming days are held by colleges during the football season. However, since California Christian adopted intermural athletics it seems more advisable to have this event during the first month of the new calendar year.

The student enrollment at California Christian this year is 177 as follows: 36 freshmen; 41 sophomores; 43 juniors; 39 seniors. There are seventeen special students.

When Mrs. Maria L. Harris passed to her reward, C. C. C. lost one of its most devoted and beloved friends. Mrs. Harris was one of those who believed in giving while living. F. M. Rogers, former chancellor of C. C. C. and now head of the benevolent work of our brotherhood, has this to say: "Mrs. Harris was the largest single giver in Southern California to all enterprises of Disciples of Christ." Harris Hall on the campus of C. C. C., is a memorial to her generosity and deep devotion to the college. According to a will made in 1917, $25,000 is left to the college. At the present value of the estate about 50 per cent is expected to be realized.

Seventy-eight per cent of the graduates of California Christian College during the past ten years have gone on for graduate work. This is a very remarkable record.

Disciples Divinity House

The Disciples Divinity House has started the academic year 1933-34 with a total of 31 students (23 men and 8 women), who are doing graduate work in the Divinity School of the University of Chicago and the Chicago Theological Seminary. Among the new students affiliated with the House are the following: Miss Florence Alexander, Hiram College; Mrs. Lewis Copeland, Texas Woman's College; Homer R. Deadman, University of Nebraska; Donald C. Ford, pastor at Michigan City, Indiana; Barton Hunter, Indiana University; Charles W. Kirkpatrick, Drake University; Miss Dora Macy, Texas Christian University; Everett E. Manes, Indiana University; Robert Preston, Texas Christian University; and Major W. B. Zimmerman, chaplain in the United States Army.

Six of the students are children of Disciple ministers, namely, Miss Florence Alexander, daughter of Mr. and Mrs. W. B. Alexander, missionaries in India; Homer R. Deadman, son of Roy E. Deadman, pastor at Fairbury, Nebraska; Miss Miriam Hull, daughter of O. L. Hull, pastor of the Christian Church, Ashland, Ohio; Robert Preston, son of Paul Preston of the Pension Fund; Robert Sala, son of J. P. Sala, pastor of the University Church, Buffalo; Miss Edith Saum, daughter of Mr. and Mrs. H. C. Saum, missionaries to India.

A book of sermons, entitled *Letters to God and the Devil*, by Dean E. S. Ames, was published in September by Harper & Brothers in their Monthly Pulpit Series. Volume I of *Contemporary American Theology* contains the theological autobiography of Professor W. E. Garrison, under the caption, "Transcendental Pluralism"; Volume II of the same work contains the theological autobiography of

Dean E. S. Ames, under the title, "Theory in Practice."

The Tuesday Luncheon Club for the men and the Disciples Club for all graduate Disciple students in the university, have started their regular programs for the year and give promise of rich fellowship and inspiration. Donald Klaiss is president of the Disciples Club, and Mrs. A. L. Severson is secretary. Fifteen men were appointed to scholarships in the Disciples House this year.

Eureka College

A five per cent increase in the enrollment and a three hundred per cent increase in the cash collections from students, compared with 1932, is the primary showing of President Lyon's "New Plan," for the college administration. A twenty per cent reduction in the students' expenses; elimination of two-thirds of the scholarships and other subsidies, by which students had been "nursed along" has brought a surprising balance in favor of better morale and better finances.

The School of Music will present Handel's "Messiah" as the annual oratorio early in December. Professor George W. Gunn will direct.

President Lyon and Margaret Cleaver, '32, were the leading characters in the Home-coming play, "Master Patelin" given the evening of November 3. President Lyon has often taken the lead in this old French masterpiece of comedy given this year for the first time at Eureka.

Eureka's chapter of the A. A. U. W., rendered some excellent assistance to the college during the summer by large improvements in the furnishing and decoration of certain portions of the Chapel building. Mrs. F. B. Stumpf was the moving spirit in this generous enterprise.

Illinois Disciples Foundation

On Friday night, October 27, Mrs. Myrtle Fisher, the devoted wife of Stephen E. Fisher, passed to her reward. Mrs. Fisher had been ill for several months with cancer, and although it had been known for some time that her death was imminent, nevertheless, her going was a shock to her great host of friends scattered throughout the nation. Mrs. Fisher was born January 8, 1874. She and Mr. Fisher were both students in Eureka College where their courtship began. They were married June 18, 1896. To this union were born three children—Richard and Robert both of whom are graduates and postgraduates of the University of Illinois, and a little daughter who died some years ago.

Mr. and Mrs. Fisher have served the University Place Church, Champaign, Illinois, and the community at large, for more than thirty years. During that time they have made a remarkable impression upon the community, upon the faculty and administration of the University of Illinois, and upon the hundreds of students with whom they have come in contact.

The funeral which was conducted in the largest church in Champaign—the Methodist Episcopal—was one of the most largely attended of any ever held in that community. Former presidents of the University of Illinois, the heads of departments of the university, and prominent business men in the city were the honorary pallbearers. It was a wonderful tribute to the memory of one who richly deserved it.

Lynchburg College

The Convocation Address at Lynchburg College this autumn was delivered by Dr. S. Lee Sadler. He spoke on the theme, "Freedom Through Truth." It was a very appropriate and stirring message. Those who assisted in the services were President Hundley, P. T. Horn, R. W. Wallace, Miss Ruth Root, and Dean M. E. Sadler, who had the honor of introducing his brother.

Fred W. McWane, who is a member of the executive committee of the board of trustees of Lynchburg College, was a candidate for the governorship of Virginia in the recent election. We have not learned the results.

Lynchburg College has enrolled 275 students this semester. Of this number the freshman class numbers more than 100. There are 38 seniors.

A new athletic conference has been organized in the Chesapeake area consisting of five colleges, of which Lynchburg College is a member. This new conference enables institutions of approximately the same number of students in attendance to compete on fairly equal terms.

During the summer the library at Lynchburg College was rearranged so as to provide larger facilities, and give an opportunity to teach a new course in library science which has been introduced into the curriculum.

Randolph Junior College

At a meeting of the Board of Trustees of Randolph Junior College, Cisco, Texas, Monday, September 18, Dr. David Franklin Tyndall, minister of the Second Christian Church, Savannah, Georgia, was elected president of Randolph Junior College to take the place of his brother, Dr. John W. Tyndall, who was killed in an automobile accident near Altus, Oklahoma, on Labor Day.

College authorities feel that they have made a most happy selection in the election of David Tyndall to the presidency of the college. Knowing that he is intimately acquainted with the aims and ideals of his late brother, he will be able to carry on in a glorious fashion the work which his brother began.

There is a spirit of optimism on the campus that is prophetic. Everyone connected with the college in any way, whether student or faculty, feels that the least he can do is carry out the wishes of its late lamented president.

Through the tragic death of Dr. John W. Tyndall the many plans which he had in process of completion for the future of the college were temporarily stopped. Among these plans was one for the location of a number of factories in Cisco, such as a garment factory, broom factory, pecan packing factory, etc., in which the young men and young women attending the college could earn sufficient money to make their way in school. The business men and citizens of Cisco were squarely behind Dr. Tyndall in his various undertakings.

Members of the board of trustees feel that these undertakings which Dr. Tyndall assumed in a private capacity may yet be worked out. Every effort is being put forth to that end.

Dr. David Tyndall in accepting the presidency of the college faces the greatest challenge of his long and useful career. For twenty-five years he has been an active minister of the Christian church, and for the last nine years minister of the Second Christian Church, Savannah, Georgia, during which time hundreds have been received into the church. He is a graduate of Industrial Christian College and holds the Doctor's degree in Sacred Theology.

Phillips University

On Sunday morning, October 22, after an illness of two months from a sudden heart attack, C. M. Jackman of Wichita, Kansas, passed to his reward. He was

C. M. Jackman

the last survivor of the original board of trustees which organized Phillips University. He had been president of the board of trustees for ten years, during which time his wise counsel and unselfish efforts were a great asset to Phillips. He was one of the school's most liberal givers, and he gave of his time as generously as he did of his funds.

Born in Fredericktown, Ohio, March, 1862, Mr. Jackman went to Kansas at the age of twenty-three. At first he was a station agent and operator for the Missouri Pacific Railroad, but at the age of 32 he entered the milling business to devote to it the remainder of his business career. He was president of the Kansas Milling Company, a director in various financial concerns, and one of the outstanding successful men of affairs of the Middle West. Two terms he served on the City Commission and was actively identified with every civic and social and religious enterprise of the community for years. For twenty-one years he served as president of the Family Welfare Association. He was a Rotarian.

For many years he devoted himself untiringly to the causes of the Christian church, locally, nationally and abroad. He served as Kansas director of the Pension Fund campaign and was a generous

(*Continued on page* 44.)

Speaking of Books

The best heads the world ever knew were well read—and the best heads take the best places.—*Emerson*

Courage That Propels

THIS book purposes to bring encouragement to depression-harried people; to point to the higher values that cannot be shaken and to proclaim the faith, "We can actually find adequate power for all life's needs."

The author deals with current situations and attitudes. Upon these he plays the light of religion, helping his readers to comprehend the resources of religion. There is little that is startlingly new, nevertheless, the book is fresh and helpful. Two good chapters are, "What Is Left" and "Prepared for Crises."

He ranges over fear, faith and life values. He appeals to the heroic in everyone, points to the necessity of building character daily, asserts the real values are truth, right, love, personality and God; and affirms that God is working now.

There is little direct reference to the social aspects of the gospel. It would have been well to show, as Paul Hutchinson does, that the new virtues include courage, cooperation, self-sacrifice and integrity. One appreciates his restrained mysticism and his moderation. He does not ignore the tragic in experience but maintains that the Christian religion gives power to live above it.

BARTON A. JOHNSON.

Peace I Give Unto You

THIS new drama sets forth the futility of war and portrays the power of the Christmas message of love over hate. Two brothers, fighting against each other in a war, meet on Christmas Eve in their parents' home. At first only their mother prevents their fighting, but eventually love triumphs in an inspiring climax.

There are four men and one woman in the cast. There is no royalty charge, and but little setting is needed. An effective worship service is included. The author is a well-known writer of effective religious drama.

JOSEPH EDWARD MOSELEY.
Chicago, Ill.

Is There a Manger Here?

THIS intriguing Christmas drama sets forth the efforts of an orphan to find the manger. Most people mock her in what to them seems a foolish and futile search. The suspense increases as the reader wonders if the child's search will be rewarded. Eventually she finds Jesus in a young couple who have recently lost their own child. To them the waif is a real Christmas gift and they to her. The child is legion as she seeks to find in her own way the living Jesus. The setting is modern, but much of the familiar first Christmas story is in the drama.

It takes forty minutes to produce the play. There are four scenes, with many shifts of scenery—too many really for an emotional continuity. There are nineteen in the cast, but many have only a few lines. The author presents worth-while suggestions for adaptation to a small stage, and with a smaller cast. The royalty for each performance is $5.00 where no admission is charged and $10.00 where there is an admission charge.

JOSEPH EDWARD MOSELEY.
Chicago, Ill.

The Golden Rule Book

THE GOLDEN RULE BOOK, edited and compiled by Charles V. Vickery and published by The Golden Rule Foundation, is designed to help the average family meet the practical problems incident to the depression. It contains authoritative statements of our national wealth, income, and expenditures, and at the same time provides menus and recipes scientifically edited by professional dietitians, with hundreds of practical suggestions for thrifty housekeeping and sensible wardrobe economies. It also contains household budgeting plans and money-making and money-saving ideas for both men and women.

Books on Peace

THE TURN TOWARD PEACE, by Florence Brewer Boeckel, cloth $1.00; paper 60c.

A book well worth your study. It shows how churches may share in the great crusade for peace. While good for study, it is also fine for reading or individual pondering.

Educating for Peace, by John Leslie Lobingier, and Elizabeth Miller Lobingier.

A book for all those who believe in educating for peace. It answers, in so far as one book may, the questions: Whose job is it to educate for peace? And how shall they whose job it is, go about it? It is not a book for professional educators alone. Every minister and every parent could well afford to consider its presentation of the problem.

Between War and Peace, by Florence Brewer Boeckel, $2.50.

A handbook for peace workers, containing a wealth of valuable material.

The Outlawry of War, by Charles Clayton Morrison, $3.00.

The outstanding book on this subject, written prior to the signing of the Paris Peace Pact.

Peace and Bread in Time of War, by Jane Addams, $1.75.

A thought-provoking discussion of fundamental values.

Peace Crusaders, by Anna B. Griscom, 1.50.

A collection of stories and poems well worth reading.

Cease Firing, by Winifred Hulbert, $1.50.

Stories which deal with situations which the League of Nations has had a share in handling satisfactorily. Good for older boys and girls.

Other books equally good might be mentioned. There are many fine books coming from the press all the time. The pity is that so many are reading nothing on the subject. We give further a list of addresses from which excellent bibliographies as well as much free material may be obtained.

Commission on International Justice and Goodwill of the Federal Council of the Churches of Christ in America, 105 East 22nd St., New York, N. Y.

National League of Women Voters—Department of International Cooperation to Prevent War, 1015 Grand Central Terminal Building, New York City.

The National Council for Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C.

The Foreign Policy Association, 18 East 41st Street, New York City.

The League of Nations Association, 6 East 39th Street, New York City.

The World Alliance for International Friendship Through the Churches, 70 Fifth Avenue, New York City.

The National Committee on the Cause and Cure of War, Room 1116, Grand Central Terminal Building, New York City.

Books Reviewed in This Issue

PEACE I GIVE UNTO YOU, Dorothy Clarke Wilson. Walter H. Baker Co., Boston. $ .35.

IS THERE A MANGER HERE? Edith Barnard Delano. Walter H. Baker Co., Boston. $ .35.

OUR MOVIE-MADE CHILDREN, Henry James Forman. Macmillan Company, N. Y. $2.50.

COURAGE THAT PROPELS, G. Ray Jordan. Cokesbury Press, Nashville, Tennessee. $2.00.

THE GOLDEN RULE BOOK, by Charles Vickery. The Golden Rule Foundation, Lincoln Building, New York. $1.00.

Any of these books may be ordered through the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Missionary Organizations' Own Section

State Leaders and Headquarters Women in Conference at Indianapolis, October 17-20, 1933

THE following were in attendance: Arkansas: Mrs. J. H. Fuller; California, North: Mrs. H. S. Gilliam and Mrs. R. W. Blosser; California, South: Mrs. D. D. Kimberlin and Mrs. Mattie Adamson; Colorado: Mrs. H. R. Howland; Florida: Mrs. E. L. Vordermark; Idaho, South: Mrs. Viola Raines; Illinois: Mrs. Stella Peck and Miss Helen Spaulding; Indiana: Mrs. Chas. Martz, Mrs. O. H. Greist and Miss Rose Wright; Iowa: Miss Mayble M. Epp and Mrs. Jesse Caldwell; Kansas: Mrs. George Lyon and Mrs. E. R. Bentley; Kentucky: Mrs. W. R. Humphrey and Mrs. June E. Stanley; Louisiana: Mrs. J. H. Brewer; Michigan: Mrs. Frank Taylor; Mississippi: Mrs. A. B. Sparkman; Missouri: Mrs. E. E. Elliott and Mrs. Anna Scott Carter; Nebraska: Mrs. P. O. Marvel and Miss Mary E. White; New York: Mrs. Fay E. Derby; North Carolina: Mrs. H. H. Settle; Ohio: Mrs. A. J. Culler and Miss Bertha Park; Oklahoma: Mrs. G. S. O. Humbert and Mrs. Georgia McKinney; Oregon: Mrs. L. H. Fishburn; Pennsylvania: Miss Ruth McKinnis; Tennessee; Miss Martha James; Texas: Mrs. B. E. McMaster and Mrs. Bessie Hart; Virginia: Miss Etta Nunn; West Washington: Mrs. Frank Deerwester; West Virginia: Mrs. Mary C. Hoffman; Wisconsin: Miss Ada Forster; Negro Organizations: Mrs. Preston Taylor and Mrs. Rosa B. Bracy; Headquarters Staff: Miss Lela Taylor, Mrs. Rose S. Rains, Mrs. L. Madge Smith, Miss Grace McGavran, Miss Ida Mae Irvin, Miss Martha Gibson, Miss Edith Eberle, Miss Anna Clarke, Mrs. Ora Leigh Shepherd.

In addition, the following participated in the programs or visited one or more sessions: Miss Buena Stober, C. M. Yocum, Ray E. Rice, Grant K. Lewis, H. L. Herod, Mrs. Richardson, Mrs. Farmer, Mrs. Harold Fey, Miss Bertha Clawson, Miss Fumido Takagi, Miss May Frick, Mrs. D. O. Cunningham, Mrs. Wright, Miss Emma Mitchell, S. J. Corey, I. J. Cahill.

Important policies and plans were discussed and in addition there were helpful messages of inspiration.

Seeking to make this year one of preparation for a fitting observance in October, 1934, of the Sixtieth Anniversary of our organized woman's work, the aims and goals have been phrased in this theme: LOOKING UPWARD, REACHING OUTWARD, MOVING FORWARD.

LOOKING UPWARD that we may be increasingly dependent upon Him; that we may draw nearer to him day by day; that we may be ever conscious of His presence with us.

REACHING OUTWARD to claim areas of geography yet untaken for Him but also to reach unclaimed areas in our own lives, corners of our own hearts where He has not yet been welcomed, that we may manifest Him in every relationship; reaching out to those who live next door and at the same time to those on the other side of the world.

MOVING FORWARD to enlistment of yet more lives in sharing the gospel; the training and use of self and personality in His service; to greater sharing of material possessions for His use; and to new achievements in His cause.

The closing hour of the conference was spent in Graham Chapel, which for years has been associated with the consecration and dedication of missionaries going out in service. So too, this group devoted to service in the local churches paused for reconsecration and rededication before going to their various states.

"O Jesus, I have promised
To serve Thee to the end;
Be Thou forever near me,
My Master and my Friend;
I shall not fear the battle
If Thou art by my side,
Nor wander from the pathway
If Thou wilt be my guide."

Programs for Adult Organizations

For the Leader of the January Program

Topic: Christ of the Indian Road

My dear Leader:

TIME to get ready for our January meeting. Starting in on the second half of our missionary year, the first program of the new calendar year and the first program of the Sixtieth Anniversary year. That all makes this a very special program and we will want to have an exceptionally interesting and enthusiastic meeting. Of course we have had this Sixtieth Anniversary in mind throughout all our programs beginning with last July but now that 1934 has arrived, somehow the time seems nearer and the programs will want to more closely tie us up with this sixty years of service study and a worthy outlook with which to "keep in remembrance these things."

In the first six months' study we looked at the beginnings of our missionary work and especially at the work in some of the homeland fields. Now as we enter into this second six months of the year we are turning to the work accomplished in lands afar. And as leaders we need to remember and to remind our groups that the study will not close with June as is customary but continue right up to the October, 1934, anniversary program. From July, 1933, to October, 1934, a long look at all our missionary work both home and foreign.

The first foreign field to study is India and that is appropriate, as India was the first non-Christian land to be entered by our people, you will recall. The theme "Christ of the Indian Road" recalls to us the book of that name by Stanley Jones. As so many of us have been hearing Stanley Jones during these recent months it might be well to get that book out again and reread it. It will help us to interpret India the better.

The devotional message for the month is brought by Mrs. Helen A. McGavran (Mrs. J. G.) and very beautifully links us up with the field with which she was for so long a time connected. The thought of launching out is especially appropriate in connection with the India study as it surely was a tremendous launching out in faith when our first missionaries went out to serve in that land. I think it will help people to enjoy the devotional message more if we tell them who has prepared it.

As far as leaflet material is concerned we have a splendid choice of it for this program. I presume the one who is responsible for the programs throughout the year will hand to you the supply on India from the *Program Packet*. If for some reason the Packet has not been ordered for the six months you can secure the India leaflets for ten cents from the sales literature department of the United Christian Missionary Society, Missions Building, Indianapolis, Indiana.

Four leaflets are offered: *Launching Out*, which tells the story of the beginnings of our work in India; *Daughters of the Indian Church*, which describes the work of the Burgess Memorial School and helps us see how one mission institution makes its contribution to the kingdom building in the land; *Then and Now*, a story that reveals the contrasts between the early days and today; *Lives That Have Counted*, the story of three Christian men of India and the contribution which each makes to the cause of Christ in his homeland. The third of these leaflets, *Then and Now*, might well be worked out as a little dramatization using a small child and an older woman for the parts. You will realize that the story is really Mrs. Madsen's own experiences and memories. The three stories in *Lives That Have Counted* are too long for one talk. You will likely either use only one or two of them or will ask different people to do them. In fact if I use only two of the three I would use two people to give them. (A change of voice is always good in a meeting.) Three people might be chosen to each give one of the sketches briefly and then the leader might summarize the three with some brief remarks, as given in the closing paragraph. The stories are so different and yet that similarity is a striking thing. David Rioch, who wrote the stories, knew intimately and worked with all three of these men.

Feature number 4 as given in the program suggestions on page 14 of the *Year Book of Programs* calls attention to the series of articles in WORLD CALL, "Christ in the Modern World." There will be an article in this series on India written by one of our own missionaries now in India. If you do not include this in your program you at least will want to call attention to it and urge every woman to read it for it gives us the present-day conditions and needs and future program of work. And we need to be thinking in terms of that. We do not want these programs to become merely a backward look and a glorying in what has been done. Rather we want the long look through the years to lead to a girding of ourselves for the greater days yet to be. So be sure to give special attention to that article. This theme "Christ in the Modern World" will appear as the subtitle of the article which will appear in the January WORLD CALL.

Feature number 5 is "Through the Years" and is found in this issue of WORLD CALL. You will find it very helpful material and will want to use the information given there in your meeting. It would help make a very good poster.

In addition to the three stories given in the leaflet under *Lives That Have Counted*, you will find in your Biography Set splendid stories of Miss Mary Graybiel, Miss Mary Kingsbury, Hira Lal and Mr. and Mrs. Shah. By the way, Hira Lal and M. J. Shah are the two Indian gentlemen referred to in the *Then and Now* leaflet as the two Bible College students. See also that lovely sketch about Miss Graybiel and her picture as they appear in the September, 1933, WORLD CALL.

Speaking of WORLD CALL in connection with this program—running back through the 1933 issues I find in January a picture and sketch of Dr. George W. Brown, who started the Bible College referred to in *Then and Now*. He it was who taught those two young men, Hira Lal and M. J. Shah. Page 47 in the January copy has something on India too. February, pages 32 and 45. March, pages 24 and 25 for poster material; and 26 for more about India's Golden Jubilee in 1932; 33 for a list of our missionaries to India (a few changes would bring it to date, some have come on furlough and some have gone back). April, pages 24, 25 and 39. May, 28 and 41. June, 7, 12 (for splendid summary of present-day conditions), 20, 25 (pictures). September, 26 and 28.

Now, how's that for abundance of material? Summon all your will power and "screw your courage to the sticking place" as you settle down to choose what to use and what to omit. The chief word of caution one needs to heed in a time like this is keep one's program from being too long. Don't kill the enthusiasm you want to kindle by wearing your group out with a program too long. I refuse to advise which to use and which to save for another program. Only be sure to save some and do try to find some place to use it later.

Yours for a splendid meeting,

ANOTHER PROGRAM-PLANNER.

Suggestions for the Fellowship Hour

India is the key word back of the plans for the fellowship period. If you want to serve light refreshments, a missionary from India suggests tea served in the usual way and then arrange small piles of whole cloves, raisins, roasted peanuts (not salted), coconut and cashew nuts. Whatever of these you omit she says be sure to have the cloves. If you want more elaborate refreshments or a luncheon or Indian dinner, remember the suggestions given in the *India Supplement* to WORLD CALL the year we studied India. We cannot supply you with copies of the *Supplement* but we can send you a small leaflet which was in the India Program Packet. Called *Indian Teas, Luncheons and Dinners.*

Programs for Young People

Circle

(For Young People, Ages 18-24)

1933-34: *Now East—Now West.*

January Theme: *A Chance for an Education.*

Worship Theme: *The Faith We Live By.*

Senior Triangle Club

(For Young People, Ages 15-17)

1933-34: *Open Frontiers.*

January Theme: *Frontiers of Law Enforcement.*

Worship Theme: *"Trails Across Frontiers"—Honesty.*

Intermediate Triangle Club

For Boys and Girls, ages (12-14)

1933-34: *New Friends in America.*

January Theme: *Japanese Pioneers.*

Worship Theme: *Thanking God for the New Year.*

Seeking the Living Way

AREN'T we all trying to seek and find the Living Way? We have observed a morning watch and the daily quiet hour. Oftentimes we have wished we might have a book or a guide which would help to make those hours more meaningful.

Seeking the Living Way is just such a book. Roy A. Burkhart, the editor, enlisted the help of thirteen young people, who, out of their own experience and felt needs, have provided guidance for their fellow-worshipers. Youth calls youth to the worship of God.

Each month is given a separate section. It is introduced with a message of inspiration pertinent to the theme of the month. Then follow suggestions for each week, with a key thought, Scripture references, guides for meditation, special prayer for the week, and a place for recording "My Resolutions with Suggestions for Action."

The author has suggested in his personal word to the worshiper the following steps in a unit of worship:

First: Thought. Suggestions are offered to help the worshiper think his way into the theme. It is our hope that he will take time to think it through.

Second: Scripture. In most cases there is a Scripture for each day in the week. It is our thought that one may be used for each day.

Third: Meditation. This step is designed as a preparation for prayer.

Fourth: Prayer. This may be confession, thankfulness or consecration, or it may be seeking truth. In some cases, we have presented prayers, in other cases, we suggest that the worshiper write his own.

Fifth: Resolutions with Suggestions for Action. This is the final step. Here is where worship resolves itself into action.

The monthly themes indicate something of the spiritual uplift and inspiration in the volume. We mention only a few. "Beyond the Sky Line," "Rock and Reefs," "The Sacrament of Beauty," "Putting Steel into My Girders," "Painting the Pump to Purify the Water," "The Sacrament of Friendship" and "When Is Christ My Master?"

The book closes with a series of prayers for various occasions.

As members of the Circle are planning to enrich their devotional life during this new year, they will find this guide helpful and stimulating. It sells for 50 cents and may be purchased from the United Christian Missionary Society.

Open Frontiers

THE new packet of program materials which will aid you in developing your program from January to June is now from press. It contains helps for the theme "Open Frontiers." This material is available for 50 cents. If you have placed your standing order, this material will be mailed to you.

Program Guide

Have you made use of the questions each month in the Program Guide? Why not use these for discussion in your meetings? They will help you to discover facts and reach conclusions.

Books of the Month

Questions are asked each month about books, and those which especially relate to the program. We have made such a list in "The Book of the Month" section, and in the helps "For the Leader." We have given a brief review each month.

Seeking the Living Way

Members of the Hi-Tri Club will be interested in the new book which is reviewed in the Circle column. Read it, purchase the book, and experience the joy of using it in your morning watch.

Frontier of Law Enforcement

Watch the daily papers and clip from the news or editorial column articles which have to do with living as a Christian citizen. Come to the January meeting prepared to discuss your ideal of a good American citizen. Make a list of the qualities which you feel go toward the making up of a Christian citizen. Consider all the various relationships of home, church, community, state, nation and world.

Consider some of the frontiers or facts you will need to face in your community if you would live as a Christian citizen.

Think of some great characters in our national life who have helped to promote friendship and understanding between us and other countries. How can we overcome the barriers of language, distance and customs that separate nations one from the other?

What did Jesus have to say, and what do you think would be his ideal of a good American? Read—

Matt. 22:17-22. From his reply to this question, what would you say he conceived to be the duty of a citizen?

Matt. 11:20-24. What did he say of some of the cities of his time? List some of the things which he would condemn.

Taking Inventory

A GOOD merchant takes inventory at the beginning of the new year. Might it not be a good idea for the Triangle Club in its business session to do the same.

1. An inventory of possibilities for service within the community. Is your group making a successful effort to make friends with those of other races and nationalities whom they contact?

2. An inventory of possibilities within the Triangle Club. Is each committee doing its best and are your programs holding to a high standard? Is each individual being given an opportunity to use his talents?

3. An inventory, each of his own personal use of time and talent. Can each member of the group say that he is using his time and energy to bring him and others the most returns?

It might be worth while to spend ten minutes, not more, in some such discussion endeavoring to discover just how far we have come on the road to making new friends for ourselves, for the church and Christ.

Restating Aims and Goals

Another helpful topic for discussion in this first meeting of the new year will be related to our aims and goals for the year. What did we set out to accomplish and how far have we succeeded? We are at the halfway mark and should have accomplished at least half of what we set as our goal for the year. A survey of what has been accomplished may be a spur to activity during the next six months. If we have not reached the halfway mark, then we will want to make plans for greater activity so that we may reach them by the end of the year.

January, February and March programs can be made unusually interesting if the group will read the books suggested as supplementary. Write the list upon the board and endeavor to get volunteers who will agree to read and report on these and any other books and magazine articles on Japan.

The Daughter of a Samurai, Sugimoto.
The Daughter of a Narekin, Sugimoto.
Japan on the Upward Trail, Axling.
Far Peoples (Chap. IV), Phillips.
The Orient Steps Out, Jeness.
With Taro and Hana in Japan, Sugimoto and Austen.
The Honorable Japanese Fan, Applegarth.

WORLD CALL

Devotional Study of Missionary Societies

Theme for the year: "Moments with the Master"

JANUARY

"Launch out . . . greater draught of fishes."

Call to Worship: *Jesus Calls Us O'er the Tumult* (played softly).

Hymn: *Take My Life and Let It Be* (sung as prayer and closed with prayer by leader).

Scripture: *Luke 5:1-11.*

TO GET the most from this lesson I think we need to read the whole passage Luke 5:1-11. Then turn back and reread the verses 4, 5, and 6. (Reread them.) Let us picture the scene. Peter and his companions have been working all night at the fishing. It is their livelihood and not just fishing for the sport of it. We can see them through the long, dark night casting their nets and drawing them in—casting them again, and again and again, and each time finding nothing! And as the morning light begins to dawn the weary disappointed men give up, return to the shore, and are washing their nets before going home to get the rest and sleep they need. And just then the Man from Nazareth, who is attracting so much attention all over the country and with whom they have some acquaintance, comes along the beach. They feel they know him fairly well; they have spent a good many hours in his company; they know that he is a wonderful man, but they haven't yet become his disciples; they haven't yet decided to follow him and take him for their leader. And he asks them for the use of one of their empty boats, he wants to use it as a platform from which to speak to the crowds on the beach. We can imagine how they hurried the washing of their nets, getting them folded and ready to be put away for the day, and then sat down to listen to the teaching, though almost too tired to really pay attention. And now Jesus speaks to them and tells them to row back into the deep water and to begin fishing again! Can we imagine how *we* should have felt—how we should have wondered whether the Lord knew that we had been at work all night and had caught nothing—and how utterly useless it would be to try any further fishing today, for we had, within the last hour or two, put out our nets over every square yard of that part of the lake—whether he realized how tired we were. But Peter says, "At Thy word I will let down the nets." The account has told us how his faith was rewarded.

Our missionary study today is going to tell us how the faith of our missionaries in India has been rewarded. It is a most interesting account, and makes our hearts burn within us as we listen to it. The toiling has often meant years of work, work among scoffing men and boys—as in the case of Alfred Aleppa of whom we shall hear today. Often it has been like trying to feed people who didn't even know that they were hungry. Your missionary women have been shouted at in the street—"there go the harlots" and they have sometimes wondered whether the Master meant them to serve under such conditions. They have toiled on, trying one method of approach and then another, hoping and praying, coming back to the Master and asking for wisdom and knowledge, and then going out and toiling again, using their best skill and patience and cunning. It is a thrilling story.

But before we turn to it shall we not consider whether God is not calling us, here at home, to launch out into the deep? Are we making our work for God the main thing in our lives? Have we been easily discouraged in our missionary work, in getting new members for our missionary society, in making our meetings interesting, in attending our meetings? And doesn't the Lord call us to forget our weariness, our discouragement, and to go back to the task with zest? He gives to us, too, his promise of reward. Surely this is the message he wants us to get today. We have been sad at heart at the closing of so much of our foreign missionary work and we have tried to do our part, and to get others to do theirs, but we have become rather hopeless. As it was with the fishermen the night has been long and it seems that it is only right that we should pause a while and wait—for better times. But the Lord comes along and knowing how tired and discouraged we are, he says "Launch out into the deep." Dear friends, let us say like Peter, did "Lord, at thy word I will let down the nets. I *will* work that thy kingdom may come in the world."

MRS. HELEN A. MCGAVRAN.

(If closing hymn is desired, select among these: *O Jesus I Have Promised; Follow Me, the Master Said; Go, Labor On; Hark the Voice of Jesus Calling; Work for the Night Is Coming.*)

NOTE: We are most happy to have our devotional message for this month come from Mrs. Helen A. McGavran, one of our most beloved missionaries to India. The daughter of English Baptist missionaries to India, she spent some of her childhood years in that land, and in 1895 married John W. McGavran who went out to India under our Foreign Society in 1891. She has brothers and sisters who also were missionaries in India. The McGavrans rendered the most devoted and efficient service until their retirement in 1928 because of ill health and are widely known, esteemed and loved both in India and in the United States. For ten years they served on the faculty of the College of Missions. They now live in Indianapolis, Indiana, and Mrs. McGavran is an active member of the Downey Avenue Missionary Society. Their son Don is now in his second term of service in India and their daughter Grace is secretary of the department of missionary education of the United Christian Missionary Society.

Through the Years

"The year 1882 marks a new period in the history of the Disciples of Christ. That year records the going of their first missionaries to a non-Christian land, the land of India."

"India was the first field to be entered both by the Foreign Society and the Christian Woman's Board of Missions and has always held a place of great interest among our people. When the work was undertaken in this land our foreign missionary interest had only just begun."

"The needs of India, that land of child marriage, child motherhood, perpetual widowhood, the seclusion of women in zenanas, and other cruel wrongs to women and children, appealed irresistibly to our Woman's Board. . ."

1882-1892

1882—November 7th our first eight missionaries landed in Bombay. Mr. and Mrs. G. L. Wharton, Mr. and Mrs. Albert Norton of the Foreign Board; Misses Mary Graybiel, Ada Boyd, Mary Kingsbury and Laura Kinsey of the Woman's Board.

1883—January, entered Harda, 400 miles from Bombay, in the Central Provinces where they had decided the work of the Disciples should be established. Great difficulty in getting living quarters. Almost four years before they were allowed to purchase property in Harda.

1883—November, Mr. and Mrs. M. D. Adams arrived and lived in a tent for some time. The Nortons withdrew from the Mission.

1884—Missionaries lived for time in Jubbulpore, but did not open work.

1885—First convert baptized in Harda. Boys' school also opened.

1885—Bilaspur opened. 400 miles east of Harda, journey made in oxcarts through jungles and over mountains.

1885—G. W. Jackson joined the mission from the Wesleyan Society.

1886—Mungeli opened, 33 miles west of Bilaspur. Wife of Hira Lal was first convert here and Hira Lal was baptized soon after her baptism.

Missionaries arriving before close of first decade in addition to those already named: Miss Sue Robinson, Miss Mary Thompson, Dr. and Mrs. C. S. Durand (first medical missionary), Miss Levermore who became Mrs. Jackson, E. M. Gordon.

1892—First annual convention.

1892-1902

Missionaries arriving in early years of this decade: Miss Hattie Judson, J. G. McGavran, Mr. and Mrs. W. E. Rambo, Mr. and Mrs. Anderson, Misses Josepha and Stella Franklin, Dr. Anna Dunn who became Mrs. E. M. Gordon, Dr. and Mrs. C. C. Drummond, Mr. and Mrs. (Dr.) Rioch, Mrs. J. G. McGavran, Dr. Mary McGavran, Miss Jennie Fleming, Mrs. Bertha Lohr, Miss Adelaide Gail Frost, and others.

1892—First death in mission, Miss Sue Robinson.

1893—Bible training classes for evangelists begun at Harda, the beginning of the Bible College later located at Jubbulpore in 1903.

1894—Bina opened, 200 miles from Bilaspur.

1894—Damoh opened and the boys' orphanage moved there.

1895—Mahoba opened.

1897—Leper work established.

1897—Death of Miss Judson.

1897—The worst year of the dread famine which spread itself over all this region during most of this decade. Many mission buildings were erected in order to give relief to famine sufferers. "All day and way into the night we hear the cry of hungry people begging for bread." Care of famine sufferers and especially children occupied most of the missionaries' time. Orphanages established for famine children.

1900—Pendra Road opened.

1902-1912

Hatta, Jhansi, Jubbulpore, Kulpahar, Maudaha and Rath opened.

1912—Annual Convention of the India Mission, Foreign Board and Woman's Board meeting together showed work being carried on in Bilaspur, Damoh, Harda, Jubbulpore, Mungeli, Bina, Jhansi, Kulpahar, Mahoba, Maudha, Pendra Road, Rath. Workers had been transferred from Deoghar.

Number of missionaries—63

Number of assistant missionaries—6

Number of Indian assistants—319

Number of organized churches—14; membership—1,500 (approximately)

Baptisms—64

There were 21 out-stations and 73 regular preaching places.

In the various mission institutions, orphanages, industrial schools, leper homes, etc., there were more than 700 people, more than half of whom were Christian.

Said a missionary, "Mission work has passed the period of pioneering and of discovery." Hard work, slow growth, the leaven slowly permeating the mass, was the way of things in 1912.

1912-1922

Organization of the United Christian Missionary Society and the work in India now under one Board. The annual convention of 1922 emphasized the fact that they were now at the end of forty years of service. Missionaries were located in twelve stations.

Number of missionaries—66 on field, 18 on furlough.

Indian workers—306

Membership in churches—2,061, baptisms, 167

Six men had graduated from the Bible College. Plans were made for the keeping of the Golden Jubilee.

1922-1932

Fifth decade of work in India. Golden Jubilee Convention, 1932.

See WORLD CALL, March, 1933, pp. 24-26, and June, 1933, p. 12.

In Memoriam

Mrs. Clara G. Matthews, September 21, 1933, Marion, Indiana. Formerly of Brantford, Canada, and Acton, Indiana. Age 83.

Mrs. Amanda S. Underwood, August 16, 1933, Kirklin, Indiana. Lifelong member of Christian church and charter member of missionary society. Age 73.

Mrs. Jamima Emery, September 25, 1933, Bloomfield, Indiana. Charter member and Life Member of Antioch missionary society and faithful in Antioch church. Age 78.

Mrs. Nancy E. Norton, September 30, 1933, Agency, Missouri. Member of the Christian church since 1858 and faithful member of missionary society. Age 90.

Mrs. Susan M. Marchand, July 28, 1933, Monticello, Missouri. Charter member and vice-president of missionary society. Age 86.

Miss Mary A. Scott, August 22, 1933, Pembroke, New York. In former days member of Richmond Avenue Church, Buffalo. Aunt of Mrs. C. A. Johnston of Wema, Africa.

Echoes From Everywhere

Willing to Go Hungry

Sixty teachers who came into Mondombe for the "ekitelo" brought in with them 252 enquirers. There were many young boys, some older men with their wives, and one old gray-haired grandfather. Most of them were dressed only in loin cloths made from the native raffia cloth. All of them have lived with, or near, the teachers of their villages and all of the younger ones have been in school. Each afternoon they were given special training and then later they were examined by the native elders to be sure that they understood what they had been taught. One hundred and ninety-five passed this examination and were baptized on Sunday afternoon! The others were advised to return with their teachers and to learn more, or to prove themselves worthy if there was a doubt of their sincerity. It was a happy time when the Christians went down the two long rows of new converts, shaking hands with them and urging them to remain faithful to their new Master, and telling over and over the joy he had brought to them.

Many of the enquirers came from long distances and could bring little food with them, so at the end of the first week they began to complain of being hungry. It is hard for our local gardens to supply food for all of this crowd of teachers and their families and enquirers so we knew that they really were getting very little to eat. I asked the elders if it might not be a good thing for us to advance the date set for our baptisms, because of the large group and the scarcity of food, and allow them to go home at the end of the first week rather than the second. They replied that they would think it over and announce their decision at the evening service. The announcement was made that the baptisms would take place on the day originally planned; they said, "If there is anyone here who cannot endure hunger for two weeks for the sake of the Savior he is not worthy of baptism and his faith would not last if he were baptized." Not a one left because of the lack of food!

AMBRA H. HURT.

Mondombe, Africa.

Successful Vacation Bible School

In our vacation church school this year we had about 110 enrolled and thirty helpers. We added a high school group this year under the direction of Mrs. A. R. Wells, a recent graduate of Bethany College.

W. D. VANVOORHIS.

Beech Bottom, West Virginia.

Does Such Investment Pay?

Many think of the hospital in Bilaspur as doing only medical work, while we are really doing a distinct educational work as well. Our Nurses' Training School was started in 1923 and seven classes have been graduated. We have a fine group of Christian young women, intelligent and earnest in their work and eager to acquire this special training in order to better serve their own people. We have the only training school in the whole Chattisgarh Area and this is one of three cities in the whole province where nurses are trained. There are nine girls in this year's entering class, the largest number we have ever taken in. From our last senior class we are keeping one as staff nurse, two have gone to their own missions as nurses in girls' boarding schools,

three have gone to Nagpur for another year of training as health workers. A scholarship in this school costs only five dollars.

DR. H. H. NICHOSON.

Bilaspur, India.

A Remarkable Record

During each "ekitelo" recognition is given the evangelist who seems to have made the greatest gain during the past six months. This year the distinction went to Bontamba Mark, a young man whose home is near Monieka, but who has grown up in the home of his aunt, Sarah Balinga the wife of Bokese Paul our faithful pastor for many years. The town of Bokungwaenga used to be one of the strongest villages in the entire Mondombe field, but for some time the interest has seemed to be waning and the school getting smaller and smaller. Last January we decided to send Bontamba to arouse things again with his happy ways and enthusiastic preaching; his success has surpassed our fondest hopes. It is quite impossible to number all of the things he has accomplished, but better sanitary conditions and clean water supply are not the least; seventeen new houses have been built in the Christian village, a church building which is the pride of the community (with a soap box on a post for a pulpit!) has been erected, two schools are flourishing, dozens have renewed their faith, and fifty-three enquirers came in asking for baptism!

AMBRA H. HURT.

Mondombe, Africa.

New Society Makes Honor Roll

In June, 1932, the El Cerrito Heights Community Christian Church, San Diego, California, organized a missionary society with nine members. The membership has now grown to twenty-eight and by earnest striving this enthusiastic group made the honor roll. A recent guest at their meeting was Miss Mary Graybiel, the only survivor of the eight missionaries who went to India in 1882.

Hidden Answers

1. What service was held at Bethany following the convention?
2. What of the need for agricultural missions in China?
3. What is the strongest argument for and against Christianity?
4. What did a reserve officer say about 10,000 clergymen?
5. For what does the Christmas offering of the Bible schools go?
6. How did Rosita try to bring peace to her world?
7. What new buildings have been erected in Buenos Aires?

Left to right: Dr. P. D. Sukhnandan and Dr. Philip James

Doctors Ready For Work

The young men in the picture were trained through the gifts of friends of mine in Philadelphia. The Mission to Lepers is paying two-thirds of the salary of Philip James. They support the leper work which is under our direction in the Victoria Leper Homes near Mungeli.

To know the past history of these fine young men, shows what the gospel can do with a second-generation Christian. The primary village school under the educational department got hold of these young men when they were mere boys. Later the middle school gave them further Christian education. Then they went to our Christian High School in Harda and to Ewing Christian College in Miraj, a Christian Medical School conducted by Presbyterians. Six years of medicine and now ready for duty but with the mission facing unprecedented cuts in our work. God grant these men long service in the work for their own people! Church at home, pray for your Indian workers!

VICTOR C. RAMBO.

Mungeli, India.

Academy Celebrates Birthday

The Academy recently celebrated the 30th anniversary of its founding. It was a big celebration and many of the old boys came back. One came in to see me yesterday. He has a high command in the army now and has had a lot to do with the bandit suppression campaigns. My old Academy boys are scattered all over China, some doing high and worthy service and I am proud of them.

STELLA TREMAINE.

Wuhu, China.

He Has a Diploma

Word came to me recently that one of our school-teachers out in the back country was having trouble with the state officials. When I reached there, however, I found that everything had been settled and that the *administrateur* had gone. It happens that this teacher is a graduate of our I. C. C. at Bolenge and he showed the state men his course of study for the school and his plans. Later the *administrateur* said to me: "Why, he has a diploma. I want just such schools as that and intend to help him. I gave him permission to recruit older students from nearby towns and if they attend school regularly, I'll excuse them from paying tax, so they will not have to miss school in order to hunt money."

DAVID WATTS.

Monieka, Africa.

Foreign Missions in Home Field

The North Vermont Christian Church of Los Angeles is doing a commendable work amongst the Japanese. The church through its various organizations ministers to more than forty of these people. There are more than thirty in the Sunday school. There are a number in the Christian Endeavor societies. They have two clubs. There is a class of fifteen women, mostly Japanese mothers, studying English. The pastor, John L. Brandt, has baptized sixteen of the boys and girls. Two of the young men serve as deacons. Miss Jessie Asbury, returned missionary from Japan, is rendering efficient help in teaching these people.

Return

LORD of the Universe, Leader of Nations,
Look on Thy children in mercy today.
Humbly we come to Thee, seeking Thy pardon,
Listen in pity to us as we pray.
Far have we wandered in wantonness from Thee,
Seeking in blindness the gods of the dust;
Now that our idols lie broken and scattered
Turn Thou not from us, oh Lord, ever just.

After the mire of our bleak degradation,
Seek we the balm of communion with Thee:
Out of the pit of our self-adoration,
Lift we our prayers of contrition to Thee.
Father, we come like the Prodigal homeward,
Groping a way through our self-imposed night:
Weary and penitent onward we stumble,
Reeling through passion fire up to the light.

ELIZABETH L. LEDIG.

Battery Park, Md.

Study Classes in the Local Church

Study Classes
(Non-credit)

MANY people who are not specially interested in the question of credit are vitally interested in missionary education courses for information and inspiration.

Such persons will be interested in study courses on home and foreign missions which use the same texts as courses 308 and 309, but which do not require an accredited teacher, and the making of detailed reports as do the standard leadership training courses.

There are various ways of accomplishing this. An individual who is interested may secure the books and read them. She may get the leader's handbook for the book she is studying, and follow the lines of thought there suggested for classroom procedure.

A group may get together and have a round table, discussing what they read, and following out the suggestions in the leader's handbook.

A better way is to have a group leader who is responsible for preparing to lead the group, for conducting class sessions, for making assignments, for all the duties of a teacher.

Further than this, if there are several groups who wish to study at the same time, some form of the church school of missions may be used. This adds features other than the simple study class if desired, and permits all age groups to meet at the same time with the enthusiasm which comes from numbers. A special free pamphlet is available which will guide you in setting up a church school of missions.

The course may be used for a period of weeks in any one of the regular sessions of the church, the church school or church organizations. Some churches use the mid-week meeting for several consecutive weeks for such a study. Many missionary societies have a meeting once a month in addition to their regular meeting for program study, to study the aspects of home and foreign missions represented in these courses.

Any man or woman willing to put thoughtful preparation into such a course may teach a non-credit course. It should be made clear to the group undertaking it that the course is not given for credit, and it is wiser to advertise it under some name such as the name of the textbook to be used, or some name which covers the course in general than to use the official name of the credit course, and equally, if credit is not being given, the number of the course carries no point and might mislead some to think that credit would be given if used.

Non-credit courses, furthermore, are not limited to the use of the current textbooks. It is well to use a book which is recent, and users of the current texts will find the missionary magazines full of supplementary material which will not be available for books not in the current list. But if sufficient supplementary material is at hand there is no reason why any of the approved texts of recent years in missionary education should not be used freely for non-credit courses.

Study Classes for Leadership Training Credit
(Missionary Units for Use Till July, 1934)

1. The Message and Program of the Christian Religion (General Required Course No. 5).
   - Text—The Message and Program, McRae ---------- $1.25
   - Ref.—Human Needs and World Christianity, McConnell ----- 75c, $1.00
   - Where the Book Speaks, McLean ---------- $1.00
   - Jerusalem Findings (Volume I on "Message and Motive") --- $1.25

2. Missionary Materials and Methods (General Elective Course No. 106).
   - Text—Missionary Education in the Local Church, Gates ------- $1.00
   - Ref.—Missionary Education on a Church-wide Scale, Taylor ---- 20c
   - Making a Missionary Church, Warburton ---------- $1.75
   - Training for World Friendship, Brown ---------- $1.00
   - Missionary Education for Intermediates, Kerschner ---------- $1.00
   - Missionary Education for Juniors, Hutton ---------- $1.00
   - Missionary Education for Primary Children, Stooker ---------- $1.00
   - Missionary Education of Beginners, Moore ---------- $1.00
   - The Leadership of Adult Study Groups, Sailer ---------- 25c

3. The World Program of the Church (General Elective Course No. 308).
   - Text—Missions Matching the Hour, Corey ---------- 50c
   - Ref.—The Never Failing Light, Franklin ---------- 60c, $1.00
   - Eastern Women—Today and Tomorrow, Woodsmall-------- 50c, $1.00
   - Survey of Service ---------- $1.50
   - Year Book and Program Packet, W. M. S. ---------- 80c
   - Year Book, Disciples of Christ-$1.00
   - World Call, last 12 issues ----- $1.00

   Alternates—(Leader must prepare new course plan for each new book he uses under these alternates.)
   - (1) Text—The Never Failing Light*
     Ref.—Missions Matching the Hour
     Other references as above.
   - (2) For Young People's Course only†
     Text—Builders of a New World, Bartlett* -------- 60c, $1.00
     Ref.—So This Is Missions, Stock ---------- 35c
     Today's Youth and Tomorrow's World, High, 60c ---------- $1.00
     Survey of Service------ $1.50
     World Call, last 12 issues, ---------- $1.00
     Year Book, Disciples of Christ ---------- $1.00
     Program Guides 5c, Program Packets, Circle and Hi-Tri, each ---------- 75c

4. Home Missions (General Elective Course No. 309).
   - ‡Text—Making America Christian, Cavanaugh ---------- 50c
   - Ref.—The Christian Mission in America, Kerr ---------- 60c, $1.00
   - Christianity and Industry in America, Taylor ---------- 60c, $1.00
   - The Challenge of Change, Moore ---------- 60c, $1.00
   - Survey of Service
   - Other references which follow as above.

   Alternates—(Leader must prepare new course plan for each book he uses under these alternates.)
   - (1) Text—The Christian Mission in America* or
     Christianity and Industry in America*
     Ref.—Making America Christian
     The Challenge of Change
     Christianity and Industry in America or
     The Christian Mission in America (depending on which is used as text).
     Survey of Service
     Other references as above.
   - (2) For Young People's Course only†
     Text and References as under Course 309
     NOTE:—The Young People's books this year deal with both home and foreign missions.

*Leaders' manuals are available for these books and must be in hands of leaders planning to use them as texts. It is not necessary that the manual be available for references for the student.

†To be used only when the group is composed of young people 24 years of age and under.

‡Use of one of the alternates is preferable.

Helps for Leaders of Children's Groups

CHRISTMAS is already in the air. Boys and girls are looking forward not only to the general festivities of the season but to their own preparations for them. The church and church school need to have a vital share in the interpretation of Christmas for children of our churches. You will find on these pages a suggestion for Christmas dramatization. There is the opportunity for influencing parents in the type of Christmas they plan for their boys and girls. Some suggestions are made. The program helps for the adult leader are given, with the reminder again, that these two pages are for the adult, not for the child, and that the "Junior World" is essential for the basic material for these programs. Christmas is already in the air! May every child with your help have a Merry Christmas!—Grace W. McGavran.

Christmas—1933

AS A LEADER in the Sunday school you are probably planning to observe Christmas as the day for the offering for Benevolence. Be sure that you have a copy of the little pamphlet *Jesus the Friend of Everyone*, which gives suggestions for posters, ways of making the presentation to the children, and stories and worship services to use. The pamphlet has been sent out, a free copy to every contributing Sunday school. If your copy is not in the hands of your pastor or superintendent by December 1, or if you want an extra copy for yourself, write and ask for it. It is free.

The Children's Christmas

What are we, as leaders of children's groups, doing to make the message of Christmas, the message of peace and good will to all men, real in the lives of our children? Go down to the department stores. You will find their counters cluttered with tin soldiers, not only marching gaily on parade, but lying down with guns aimed. Not only killing, but equipped with everything from bombs to bayonets. Stretchers carry the wounded to the base hospital. Red cross nurses and doctors wait to receive them at miniature wards.

What are our children's parents thinking of to let them have on the birthday of the Prince of Peace, the ghastly paraphernalia of war, made charming by its tinyness and its brave coloring?

Go into the toy departments again. Guns, bandit outfits, toys which teach destruction, which permit the child to imitate the worst in our American life—they are all there.

Go into the bookstores. Stories which destroy that respect for other races which you have tried to build up in your teaching processes. Why spend your time at that if you cannot enlist the parents as silent partners? Stories of war and conquest. Stories of killings and deceit. Stories which tear down the very basic conceptions of Christian character which you are trying to build up as you guide the children in the church. And all decked out in bright jackets for the Christmas trade!

What can one do? Well, one church had a parents' meeting and advertised as help in selecting Christmas gifts for the boys and girls. Read about it in the November *Bethany Church School Guide* on page 40, if you want to know about it in detail. Any church can do the same. Or a simpler plan can be set up. But surely much of the giving is sheer thoughtlessness. A child enjoys tin soldiers—therefore he shall have them. We had tin soldiers when we were children—therefore we are delighted to find some which we can give out to our boys and girls! They do not stop to think that they may be building up those attitudes which will send those same darlings of theirs to die in an unnecessary and unfruitful war. If peace is to be established it must be established in the hearts of our people, and every move toward the rooting out of the idea of war or the playing of war or the singing of war, or the glorification of war, is a move in the right direction. We can and we must influence the parents of our children toward the giving of that which will be constructive.

Creative Work—Dramatizations

The visitor entered almost unnoticed. Miss Jones was sitting at one side of the classroom and the class of Junior boys was distributed in varying attitudes over the room. A blackboard was being used by one member of the class who seemed to be writing at the dictation of the rest. The visitor smiled as she noticed that Jack, the "very worst boy" in the Sunday school, was doing the dictating.

Miss Jones looked up and motioned the visitor to a seat. Jack was expressing himself very decidedly. "There are mostly men in the Christmas story. I heard my sis say that its hard to find enough *men* to put on the play Christmas Eve. Now we aren't troubled that way. It can be *our* show."

Miss Jones took a hand. "How about making an exact list of characters," she suggested.

Dick picked up his Bible. "I'll read them, then we'll have them all straight."

He read from the account in Luke while John wrote the characters on the board.

"I don't notice any Wise-men," remarked Jack. "Go on reading."

Dick looked wise. "You don't find the Wise-men in Luke, silly. Matthew tells about them."

Jack was nothing abashed. "I'd forgotten. Well, turn to Matthew."

The reading and writing went on. The list of characters was complete. Some additional ones were suggested, and the shepherds divided into First Shepherd, Second Shepherd, etc. Miss Jones had another suggestion.

"Before you assign characters, would you like to plan the scenes you will need?" she asked.

The suggestion met with approval. Another blackboard was borrowed from a nearby classroom. The boys decided on several scenes: Outside the inn; in the fields; at the manger; before Herod: following the star; and again before the manger. Then they decided to have a final scene, in which all the characters and children from other lands as well as representatives from the classes with their offering would come before the manger.

The visitor wondered what would happen when the bell rang. There was so much to do, so much to learn, so much to look up, so much to plan. The boys solved that themselves. "Miss Jones, could we meet at your house this afternoon and write our play? Just the main lines? And plan the characters?"

Miss Jones assented. By the time the play was written the Christmas story would be thoroughly known. But that was the least part of it to her new way of thinking. The boys were working together, as they had never worked when she "taught the lesson." They were spending more time at home in preparation than she had dreamed they had. They were bringing an enthusiasm into the department which was spurring the rest on to make contributions to the department life. And they were seeing that Sunday school meant something more than learning some facts. It meant learning to work and live and enjoy life together as followers of Jesus.

The visitor slipped out. She had an appointment with Miss Jones for later in the week. They were going to talk about another way of teaching. Miss Jones could go on alone now in using the dramatic method. She was ready to learn how to make discussion creative.

Program Helps for Junior Leaders

December 10—*Christmas in Our Own Land*

The material for the December 3 meeting was given in *Junior World* for November 5, and the helps for leaders for that same meeting in the November WORLD CALL.

This meeting which is the missionary meeting for the Christian Endeavor Society or the Mission Band meeting is really intended to be a summing up of the work of the six months, with the addition of the information about the twelve Homes which our brotherhood maintains for its children and aged. Because we have had so much in the way of discussion, it seems best to have this a meeting where things are visualized.

A map of the United States is necessary. If you do not have one of sufficient size, have a committee of children draw one with black crayon on an old sheet and hang it in place. In that case the places to be named will have to be located roughly beforehand and marked with the black crayon.

This meeting will require some preparation. The program material in *Junior World* suggests that if you wish to you may use costumes. *This is not necessary*, but would add to the effect. The children selected to do each part may meet together and plan their speeches, or they may do their preparation independently. As leader you will need to know where to get information for them. You have of course, kept your first-of-the-month issue of *Junior World* carefully filed. That is your best source of information, for there has been an article on the home missions work in every *King's Builders* section since July. Your boys and girls can review those and get their speeches, which should not be more than two or three sentences.

If you are one of the ones who have only just started using *Junior World*, there are two courses open. Either write to the Christian Board of Publication, Beaumont and Pine Sts., St. Louis, Missouri, and ask for the first-of-the-month issues of *Junior World* (I believe they charge 3 cents each for back numbers)—or get your facts from the *Year Book* of the Disciples of Christ, 1932; or from the Easter material which was sent to the Sunday schools and which is still available for the asking; or look up the leaflets for the missionary organizations programs for this past six months; or secure a copy of the Intermediate programs entitled *New Friends in America* which will give you the information as well as much background material. Frankly, since this is the last home missions study for six months, I hope that you have the copies of *Junior World* and can spend your future time and energy and money on an effective study of Africa which will start with the January meeting.

The location of the Benevolent Homes is not given in the *Junior World*. If there is space when the copy is set up it will be inserted. Otherwise you will find it in the literature which goes out to the Sunday school at this time, or in the *Year Book*, or in *Survey of Service*.

The meeting, following the suggestions given in *Junior World*, may, and probably should, include one of the activities suggested there.

December 17—*Christmas Customs Among Nations*

Reports by four Juniors are suggested here. Naturally, if the meeting is to be a success the reports just must be made. If you have no public library, the public school teachers of grades 3, 4, 5 and 6, may be able to offer help. If you find that those exact subjects cannot be found in source material, change them and assign others. Do not neglect the December numbers of *Junior World* as source material. If you have last year's copies on file, go back to them. Also look in the children's magazines at the library for several years back.

In addition to special reports, have children assigned to give the material provided in the "To Think and Talk About" in *Junior World* itself. Have this as spontaneous as possible, and let children tell of Christmas customs which they themselves observe in their own homes. You will be surprised at the variety of ways in which Christmas is kept. The question, "Does any one of you do anything different from these things, or do some of you observe some of these ways of keeping Christmas at your house?" will bring forth a chorus of contributions.

In some of the paragraphs questions are asked. These may be answered. A list of customs is called for. If you limit the list to "customs from other lands that we observe" you will make it more personal and interesting. Be sure, as adult leader, that you have some things ready to start them off, as children often take for granted that everyone does everything just alike on Christmas.

If your group is lucky enough to have a grandmother or grandfather who knows how to "reminisce" and stay within bounds on it, it might be an added feature to have such a one come in and let the children ask questions about how they kept Christmas.

December 24—*The Coming of the King*

A program is suggested for the day. You may find it wiser to take a share in some Christmas activity than to have a regular meeting. Or you may find that some activity such as carol singing, taking a Christmas tree to a sick child, or old person, or packing a box of gifts, with simple carol singing and reading of the Christmas story around an open fire, will mean more to the group than the formal meeting. If you want the regular meeting, use the outline given in *Junior World*. It is mostly questions which the group may talk about informally, and to make a change you might have the questions written on a long sheet of wrapping paper, and go right down them, talking about the ones which appeal to the group, and covering as many or as few as seems wise. Have lots of carol singing in any case. A meeting on Christmas Eve consists more of creating the right atmosphere than of discussion. Overstimulation is to be avoided. The interpretation of the real meaning of Christmas can come in the charm of a simple celebration better than through talking.

December 31—*How to Face the New Year*

We come again to one of those rather hard meetings. New Year's Eve is not disrupted so much for children as it is for adults. Resolutions, which are kept for about twenty-four hours, cannot mean much to a child. If you are going to talk about resolutions, and since the children make them anyway, your constructive help will be valuable—your best contribution may be to help them limit their resolutions to something about which they can check up on themselves.

Perhaps they can spend the hour when they usually talk, in making a simple chart with one resolution for getting up time, one for morning school, one for noontime, one for afternoon school, one for playtime and one for bedtime. Then there might be one for Saturday, one for Sunday, and one in general. Each child will fill out his own chart, and there should be places to check for one week, a check for each day. The boys and girls should be asked to bring their charts back next time. If you do this, you should take time to talk over those charts. Why did some fail entirely? What sort of resolution is it easy to keep? Does it help to check on oneself? When a habit has been established can one choose some other thing to work on? If the group wishes to do so, a check-up once a month may be suggested.

January 7—*A Song Study*

This program is a study of the song, "We've a Story to Tell to the Nations," and should be carefully carried out. If such a study has been conducted in the Junior department recently, substitute a study of all the missionary hymns the children know, read over the words, decide which are most helpful, read over the words of some new ones, and, if possible, learn at least one new missionary hymn.

If you are using the quarterlies of the Christian Board of Publication you will find two or three good new missionary hymns given in them. The children should enrich their worship experience by learning these hymns and the time should be given in Christian Endeavor or Mission Band, if it is not available in the Junior department. This is one place where cooperation in the planning of work for the children can be very effective.

Pass on Your Christmas Cards

NOW is the time to save the lovely Christmas greetings which crowd the mails. Save all that come to your family and ask all neighbors and friends to save theirs too. Select those that are suitable in message and picture to pass on to children in mission lands. Cover the names and personal messages written on them with bright colored paper, Christmas gummed tape or seals or the lovely linings from the envelopes. You have no idea how much joy and pleasure these cards will bring. Your missionaries take the greatest delight in handing them out at the Christmas gatherings, or to children in the schools or Sunday schools, to those who call on Christmas Day. National workers like nothing better than a generous supply of cards to use at Christmas time. In many cases one of your cards saved now and passed on at next Christmas time may be the only Christmas remembrance many a child or old grandfather may have.

Write to headquarters for addresses.

WORLD CALL

Atmosphere of Culture

Oberlin Graduate School of Theology is in a college atmosphere of culture. The Conservatory of Music, The College of Arts and Science, and the largest college library in the United States help make Oberlin a unique place for study. Students from all parts of the world are attracted to the campus.

The presence of missionaries in residence, and the high place Oberlin holds in furthering inter-racial relations add other valuable factors to the life of a student doing graduate work in religion.

Students are now occupying a new group of buildings which have greatly enlarged the facilities for study. These structures, designed by Cass Gilbert, include new classrooms, chapel, gymnasium, refectory, library, living quarters for single and married students.

Ask for catalog and requirements of degrees of A.M., B.D., S.T.M.

THOMAS W. GRAHAM, DEAN

OBERLIN

OBERLIN OHIO

The Perry Pictures

Reproductions of the World's Great Paintings. Size, 5½ x 8. Postpaid

TWO CENTS EACH

for 25 or more

Send 50 cents for 25 Art Subjects, or 25 on the Life of Christ, or 25 for children.

CATALOGUE of 1,600 miniature illustrations for 15 cents in coin or stamps.

The Perry Pictures Co., Box 332 Malden, Mass.

Christmas Gifts

There is still time to subscribe for WORLD CALL at $1.00. What better Christmas gift could you make your friends?

Activities of Our Colleges

(*Continued from page* 33.)

contributor to the National City Christian Church. His generosity established the Jackman Memorial Hospital at Bilaspur, India. No man amongst us ever gave as much money with meekness and humility as he. The target of every appeal, he never grew harsh or dictatorial. Always he was kind, never hasty or unfair. Over and above his money, he gave himself freely. At the close of his will, not yet published, but which will reflect his spirit and his thoughtful generosity, he said: "It has been the practice of my life to tithe; and I recommend it to any family not alone because of the material good thereby accomplished, but because of the happiness and satisfaction which it affords the giver."

His minister, Dr. Frank M. Lowe, has this to say of Mr. Jackman: "In the work of the Central Christian Church for almost five years, Mr. Jackman has been my 'Chief.' Next to my own father he was my dearest man. I planned; with unfailing fidelity he executed. He was famous for his vice-like handshake; and this handshake was symbolic of his humanness, his friendliness, his strength and his helpfulness. I preached the sermons; he lived them.

Transylvania College and the College of the Bible

Transylvania College and the College of the Bible this year welcomed to the campus the largest college student body in the history of these institutions. The total enrollment to date is 408, including 34 graduate students, 18 special students, 50 seniors, 53 juniors, 90 sophomores and 164 freshmen. This is the largest freshman class in the history of Transylvania. Every section of the country as well as several foreign countries are represented in the student body.

The special two-week course held at the beginning of each semester's work, in accordance with the new Transylvania Plan, came to a close on September 23. These are special orientation courses conducted to help the student become acquainted with and adjusted to college life and campus activities. During this time the freshmen make a study of the Bible and civilization, the sophomores of vocations and their possibilities. The juniors and seniors devote their time to an intensive study of their major field. These courses make it possible for the student to earn two credits during the two weeks. No time is wasted in registration as classes start the first day of the session. These courses have met with great success.

William Woods College

In this year's junior class at William Woods College is a girl who for twelve years has never been absent from Sunday school. Miss Dixie Pound, daughter of J. Pressley Pound, rector of the Episcopal Church in Macon, Missouri, holds this record. When Miss Pound was in Chicago recently with a group of thirty William Woods students attending the Century of Progress Exposition she saw to it that her Sunday school record was not broken.

President and Mrs. Cockrell of William Woods College entertained recently for a large group of friends at the opening of their new summer home, "Winslow Heights," at Winslow, Arkansas. The new home situated on the very top of an Ozark mountain, is the product of artists' planning and handiwork. Mrs. Cockrell, an artist herself and head of the art department of William Woods, designed the house. It was constructed entirely of native materials and by native workmanship.

The College of the Bible

Glen Iris, Victoria, Australia

In a letter received recently from Fred T. Saunders, secretary and organizer of the College of the Bible, Glen Iris, Victoria, Australia, there are many interesting items. Brother Saunders recently made a trip in the interest of the college through Queensland and the northern parts of New South Wales. It was a heavy schedule during which Mr. Saunders traveled 6,292 miles, delivered more than sixty addresses—sometimes four or five in one day—and meanwhile carried on the regular work of the office.

The college is planning changes in its curricula by which it expects gradually to eliminate all subjects which do not bear directly upon ministerial training. The students will be expected to take the preparatory and prerequisite courses elsewhere. It will take some time to make this shift, but when it is made it will be advantageous to all concerned.

The college is also giving attention to the matter of raising standards for admission to the Bible College. There is some feeling that the standards have not been high enough and that men have been admitted to the college who because of handicaps or lack of ability have a poor chance to succeed. The new plan will tend toward a more rigid selection of those who are preparing for the ministry and thus raise the general average of the ministerial output.

Australia's problems are very similar to those in America, namely, not numbers, but quality.

Campbell Club

The Yale University Campbell Club had its first meeting of the 1933-34 school year the evening of October 20 at the home of Professor and Mrs. John C. Archer. Thirty-seven persons attended. Reports of the colleges were given by the most recent graduates of Atlantic Christian College, Bethany, Cotner, Drury, Disciples Divinity House (transfer), Lynchburg and Phillips.

The officers of the Campbell Club for this school year are: Walter H. Moore, Mount Vernon, Missouri, president; W. Elbert Starn, Adrian, Michigan, vice-president; Thomas L. Massie, Mineral Wells, Texas, secretary; and J. David Kidwell, Martinsburg, West Virginia, treasurer. While Thomas Massie is recuperating from a recent illness, Wales E. Smith Indianapolis, Indiana, is serving as secretary pro tem.

Twenty-eight Disciples are registered in the Divinity School. Those enrolled in the first-year class are: G. R. Goldner, Cleveland, who graduated from Pendle Hill last year; M. L. Cadwell and Robert M. Hopkins, Jr., from Bethany College; A. C. Jones, W. Merideth Norment, A. B. Stanger and Miss Winifred Watson, all from Lynchburg College.

Disciples were honored last spring when prizes in Public Speaking and Sermon contests were won by Robert Early, Matthew Madden, David Kidwell, Dwight Stevenson and Dale Fiers. George O. Taylor was awarded the Hooker-Dwight Fellowship for graduate study.

Texas Christian University

Six professors at Texas Christian University have rendered a total of 130 years of service to that institution. Naming them in order of length of service they are: Dr. Clinton Lockhart, professor of Old Testament; Colby D. Hall, dean of Brite College of the Bible; Charles H. Roberts, head of the Department of History; Franklin D. Jones, head of the Department of Secondary Education; William M. Winton, professor of Biology, and Dr. Edwin A. Elliott, professor of Economics.

President E. M. Waits has been officially connected with Texas Christian University ever since the college moved from Waco to Fort Worth. He was secretary of the board of trustees at the time of the relocation of the institution, and participated in the laying of the corner stone of the administration building April 9, 1911. He was elected to the presidency of the institution in 1916, and has served continuously in that capacity since that date. Under his administration the insti-

Five-Year Notes

Not A Gift

We come to you as an investor in the missionary enterprise. Your previous investments have been made as gifts. Now we ask you to make a business investment in the form of a five-year loan which will render vital aid in this day of financial stress. It will not increase the indebtedness of the Society but will transfer a part of the borrowing from the banks to individuals.

Pay 5% Interest

These notes are issued to mature August 1, 1938, in denominations of $100.00, $500.00, and $1,000.00, executed by the president and treasurer on behalf of the United Society with the approval of its Executive Committee and its attorney.

Adequately Secured

These notes, offering a safe and sound investment, are secured by first mortgages on city real estate. For every $100.00 of notes issued under this series there will be placed with the Indiana Trust Company, Indianapolis, Indiana, as trustee, $125.00 of these selected mortgages as security.

A Safe Investment

✠

Mail Your Check to
C. W. Plopper, Treasurer
The Note Will Be Sent Immediately

✠

United Christian Missionary Society
Missions Building
Indianapolis, Indiana

tution has made its greatest advancement.

John M. Keith, who was president of the student body in 1916, and now head of the Federal Investigation Bureau of Chicago, had an important part in the capture of "Machine-Gun" Kelly who was recently apprehended and is now serving a Federal penitentiary sentence for his part in the kidnapping of Mr. Urschel of Oklahoma City.

Jhunow Goes to Boarding School

By Dr. Hope H. Nichoson

ONCE upon a time"—that is the way stories begin—and this is a real story of a little lame boy who not only walks but is now well enough to leave the shelter and care of the hospital, where he has been so long, and actually go to boarding school.

Several years ago a Hindu villager carried his little boy four and a half miles to the outpatient department of the Jackman Memorial Hospital, Bilaspur. When I examined the little wasted body I found a tubercular infection of the right hip with several large ulcers and eleven draining sinuses. Two big, appealing brown eyes looked out of a little face drawn by pain and fever. They seemed to say, "Can't you help me?" The father was told that the little boy must be left in the hospital for some time and even with the best care that could be given, the outcome was questionable. The mother was dead and there seemed to be no one who could stay and look after the little follow's food, etc. After thinking it over carefully the father consented to leave him with us and said that he would come daily to see him. Thus Jhunow was added to the little group of children which is usually found in the hospital, some with fever, some with infected eyes or ears, and others with pneumonia or dysentery.

For a time his father came regularly to see him. Then the visits were farther and farther apart until they gradually ceased. When no miracle was performed to cure his little son quickly he may have become discouraged and thought it unlikely that Jhunow would ever grow to be a strong boy who could help him in the fields. Whatever the reason, he soon abandoned his little sick lad and since then the hospital doctors and nurses have been his family.

Days and weeks passed—the ulcers gradually healed as they were cleaned and the little wiggly inhabitants picked out daily until not one remained. After several operations the last sinus was closed and good food, cod liver oil, sunshine and love all did their part. Then a tiny pair of crutches enabled Jhunow to go around the hospital and compound. As the hip and leg and back grew stronger the crutches were finally discarded and although the hip is stiff,

THE books for this Christmas

The most beautiful book of the Year

WRITTEN BY
CADMAN

ILLUSTRATED BY
SALISBURY

The Prophets of Israel

Ten full-page portraits, in color and in monochrome, reproduced with exceptional beauty from oil paintings by England's leading portrait painter, make the Prophets fairly speak aloud from their pages and show, as no other pictures have, their great individual personalities. Nineteen essays on the prophets by S. Parkes Cadman complete this powerful book.
A square, octavo volume **$3.25**

Christmas Tidings
By William Muir Auld
An utterly charming account of all the tradition that makes our Christian Christmas what it is. A book to make your Christmas richer and more significant than ever.
\+ + + **$1.50**

These two fall books are "the talk of the town"

What Can We Believe?
By James Gordon Gilkey
A study in the New Protestantism
$1.50

The Protestant Churches and the Industrial Crisis
By Edmund B. Chaffee **$2.00**

At your bookstore

MACMILLAN

In the Field of New Religious Drama Eldridge Presents

DRAMATIZED SERMONETTES. Six easy, short plays to be used either with the sermon or as separate plays. Price 50 cents.

EFFECTIVE READINGS AND RECITATIONS FOR CHURCH AFFAIRS. A much-needed book for churches by various authors. Sacred — Philosophical — Humorous for both adults and children. Price 75 cents.

SPECIAL DAY PANTOMIMES FOR CHURCH AND SUNDAY SCHOOL. For Christmas, Easter, Mother's Day, Children's Day, etc. Price 40 cents. Let us supply your Christmas entertainment needs.

Send today for a big, free Catalog of **Clean Plays** and **Entertainments**, from "The House That Helps."

ELDRIDGE ENTERTAINMENT HOUSE, INC. Dept.-W.
Franklin, Ohio, and Denver, Colo.

HALF-A-MILLION SOLD!
and commended everywhere
1934
Tarbell's TEACHERS Guide
LARGEST AND BEST IN THE WORLD
"Excellence that Nearly Silences Competition" —Christian Advocate, N. Y.

ATTENTION! BOYS AND GIRLS!
AUNT HATTIE'S BIBLE STORIES!
Series I, HEROES OF GENESIS, Four Booklets.
TEN CENTS EACH. Postage Extra.
Special Prices to trade.
A HAPPY CHRISTMAS SUGGESTION
Dr. W. L. Pettingill writes the Foreword. Highly recommended by Miss Grace Saxe, Bible Teacher.
Write Today to **MRS. HARRIET I. FISHER**
227 Fremont Street **Waterloo, Iowa**

A BIBLE MEMORY COURSE (by Mail)
20 lessons—20 tests—only $2.00
Learn to remember where it is in your Bible. Enter this profitable class now. Lessons and examinations begin SEPTEMBER 30, in the
RADIO PREACHER MAGAZINE
For further particulars address:
THE KANSAS CITY BIBLE INSTITUTE
426 Gladstone Blvd. **KANSAS CITY, MO.**

The missionaries are needing money badly. YOU can help them by getting your friends to purchase our beautiful oriental brocade silk boxes, filled with excellent "Rising's Tea," for their Christmas gifts. Liberal commission. Send 75c today for sample and particulars. Rising Tea Co., 228 So. Grand Ave., Los Angeles, Calif.

BIBLE DOMINOES
Play, and learn Bible verses. A game for Christmas and the new year. "Very ingenious and agreeable," Professor Wm. Lyon Phelps. One set 30 cents. Four sets $1.00. J. D. Roberts, P. O. Box 214, Milford, Conn.

the little back crooked, and the leg several inches shorter than the other, yet he can run and play, climb trees and chase squirrels like any normal boy. You would scarcely recognize in the little lad who today started on his first train journey to Damoh—to the great Boys' Boarding School of which he had heard so much—the weak little sufferer who was carried to the hospital from a village so long ago.

By All Paths

WEEK-DAY Bible school classes which are conducted throughout the winter closed with the closing of public schools. Many of the same children are in vacation church schools as were in the week-day classes and are ready to enter the school in earnest from the very first hour. Even a week of such school, therefore, shows valuable development.

Parent training classes have been held monthly in three communities during the year. In Newtown and Alicia more parents have been enlisting in these classes. Many of them have recently become Christians and are interested now in building Christian homes. What a joy it is to see men and women, who for years have been indifferent to the church and Christian living, seeking the kingdom.

Members of Allison Sunday school were happy this year to receive the banner for having the highest percentage of attendance of any school in the district of the State Sunday School Association. Average attendance of our school for the year was 172.

Club meetings are conducted weekly for intermediates in practically all of our Missions. During the summer we seek to provide camps for the boys and girls. It has been very difficult to maintain this activity during the last two years. Many of our groups are trying to earn sufficient funds for camp this year. Some of them are growing gardens and hope to have vegetables to provide for their food.

Perhaps these few items will give some indication of the many activities through which we seek to enthrone Jesus in the lives that are desolate and without him. Many have come to give their lives to the Master during the last few months. Surely we cannot withdraw leadership from people who are awaking to their need of God.

RUTH E. BOLL.
S. Brownsville, Pennsylvania.

BETTER CHURCH MUSIC
THE RODEHEAVER COMPANY will be pleased to assist you in selecting your Song Books. Write us your problems and needs. We will make recommendations, and send on approval, books and sheet music best adapted to your needs.
Write Today
THE RODEHEAVER COMPANY
28 E. Jackson Blvd., Chicago, Ill. — 721 Arch St., Phila., Pa.

The Art of Church Management
By
CLARENCE E. LEMMON
A handbook of church organization and administration.
Plans and program by one of our most successful pastors.
Approved as a text for leadership training classes.
"The minister must learn how to manage the institution. . . It is equally important for the layman to learn this high art. . . . I am, therefore, merely calling attention to the whole task of the church and endeavoring to make an emphasis that is complete and comprehensive."
Seventeen chapters with questions for class discussion.
176 pages—cloth binding—gold stamping—protective jacket.
Write for returnable examination copy.
PRICE $1.00
CHRISTIAN BOARD OF PUBLICATION
St. Louis

Receipts for Four Months Ending October 31, 1933

United Christian Missionary Society

From Churches and Individuals

	General Fund	Increase	Special Funds	Increase
Churches	$27,138.74	$ 7,658.87*	$ 569.08	$ 359.08
Sunday Schools	7,167.19	1,530.06*	15.00	15.00
Christian Endeavor Societies	492.74	145.57*		
Missionary Organizations	56,416.76	3,750.93*	25.50	25.50
Individuals	4,473.65	627.50*	1,007.50	1,817.75*
	$95,689.08	$13,712.93*	$1,627.08	$1,418.17*

From Miscellaneous Sources

Bequests	$ 3,060.00	$ 1,712.76*		
Interest (U. C. M. S.)	16,610.26	4,604.06*	$1,168.98	$ 16.05
Interest (Old Societies)	8,053.57	1,950.08		
Gifts from Old Societies	9,354.19	690.72*	1,273.90	3,490.73*
Home Missionary Institutions	11,702.78	1,654.87*		
Benevolent Institutions	11,209.12	7,041.65*		
Foreign Field Receipts				
Annuities			1,050.00	2,600.00*
WORLD CALL Subscriptions and Advertising	5,466.91	4,161.62*		
Literature	6,163.11	1,609.17*		
Miscellaneous	9,318.17	2,873.02*	673.15	8,910.46*
	$80,938.11	$22,397.79*	$4,166.03	$14,985.14*

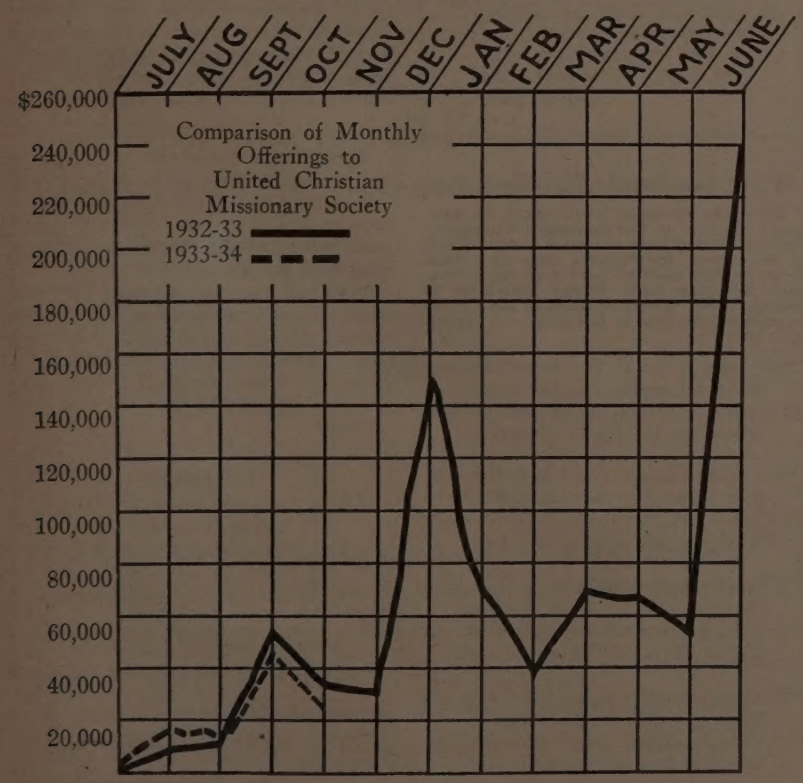
Board of Education and Cooperating Colleges

Churches	$ 3,057.61	$ 1,129.91*

*Decrease

Start the Trend Upward Again

Bring the Offerings for November Above November of Last Year



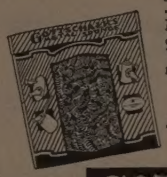
USE THIS CLEANLY METHOD IN YOUR CHURCH
INDIVIDUAL COMMUNION SERVICE

Send for Free Folder of Trays, Glasses, Collection and Bread Plates, Pastor's Sick Outfits, etc. Prices to suit every church.
Thomas Communion Service Co., Box 488 Lima, Ohio

EASY TO RAISE MONEY
for your Favorite Organization

40,000 organizations have raised much needed funds through the sale of Gottschalk's Metal Sponge. Our liberal co-operative plan will make it easy to obtain the money necessary to carry on your work.

Gottschalk's Metal Sponge is known to the housewife from coast to coast. It cleans and scours pots and pans twice as fast with half the effort. Keeps the hands dainty and white. This year, two new items will add materially to your profits —Kitchen Jewel and Hand-L-Mop. They sell on sight and repeat. Write for our liberal money-making plan.



METAL SPONGE SALES CORP.
John W. Gottschalk, *Pres.*
2726 N. Mascher St., Philadelphia, Pa.

The Little Fellow that does the BIG Job
GOTTSCHALK'S
THE ORIGINAL-SANITARY
METAL SPONGE

Our Free Catalog Saves
Money For Foreign Missionaries

FOREIGN MISSIONARIES everywhere have confidence in our Missionary Bureau as the most economical source for personal supplies and mission equipment of high quality.

SECRETARIES and Purchasing Agents of Foreign Missions find that our free catalog and special discount list enables them to save money for their stations.

MISSION Boards can economize by selecting hardware, paints and other building materials from our catalog, for shipment abroad.

If you wish a Montgomery Ward Catalog for *export use only*, write TODAY for a free copy.

MONTGOMERY WARD & CO.
Export Department CHICAGO, U. S. A

With Regret

With regret we find that a brief sketch of the life of Mrs. Norman H. Erb which appeared in *Trails of Discovery Among New Americans* does not give some of the facts correctly. We apologize to Mrs. Erb and take this occasion to ask those who have copies of this book to tear from the perforated pages on which the material appears the section, Source 8 C, and destroy it. Since Mrs. Erb is not a product of any mission station a story of her life, as such, does not belong in any of our literature. Therefore, Mrs. Erb does not wish to have a corrected statement appear, and we shall have to request that the item be deleted from the program in which it is used.

—*Missionary Education Department.*

The Last Page

When Discouraged Think of This

"Did you ever stop to think that hard times mean nothing to a hen? She just keeps on digging worms and laying eggs, regardless of what is said about conditions. If the ground is hard she scratches harder. If it's dry, she digs deeper. But always she digs up worms and turns them into hard-shelled eggs.

"Did you ever know of a hen starving to death waiting for worms to dig themselves to the surface? Did you ever hear one cackle because times were hard? Not on your life. She saves her cackles for eggs."

Attendant at Filling Station: "Here comes another I. W. W. customer."

Loafer: "What's that?"

Attendant: "A motorist who wants information, wind and water."

A very young Quaker calls November 11 "Disarmistice Day." Not a bad idea!—*Friends Intelligencer.*

The Bird Speaks—

Said the boss of his typist, Saphira,
Hard times will compel me to fire 'er.
Hugh Johnson said "Phooey,
Cut out that blue hooey,
With NIRA
You HIRA
Not FIRA."

—*W. O. Stoddard in the "Detroit Free Press."*

Willie was doing penance in the corner. Presently he thought aloud pensively.

"I can't help it if I'm not perfect," he sighed. "I never heard of but one perfect boy anyway."

"Who was that?" asked his mother, thinking to point a moral.

"Papa," came the silencing reply, "when he was little."

Ballad of an Ancient Truth

If all the tears since time began
That womankind has shed for man

Were gathered into one great sea,
Losh, what a tidal wave there'd be!

'Twould drown the women, one and all;
They'd sink in salt beyond recall.

The men would somehow keep afloat,
Each in a little dinky boat.

With shirts for sails and arms for oars
They'd paddle off to other shores,

And land unhurt, serene and brave—
And cause another tidal wave.

According to a doctor, singing warms the blood. We have heard some that has made ours positively boil.—*Washington Labor.*

BLIND

The Spring blew trumpets of color;
Her green sang in my brain;
I heard a blind man groping
"Tap-tap" with his cane.

I pitied him his blindness;
But can I boast, "I see"?
Perhaps there walks a spirit
Close by, who pities me—

A spirit who hears me tapping
The five-sensed cane of mind
Amid such unguessed glories
That I—am worse than blind!

—HARRY KEMP.

When Childhood Was Crowned

All great religions have much in common; but one of the distinctive characteristics of Christianity is that it put the Child in the midst. Its Founder came as a Babe to an earthly mother—and ever since then, each newborn babe brings memories of Mary's Child. Isabel E. Mackay beautifully expresses this idea in her lines, "A Christmas Child":

"She came to me at Christmas time and
Made me mother, and it seemed
There was a Christ indeed and He had
Given me the joy I'd dreamed.

"She nestled to me, and I kept her near
And warm, surprised to find
The arms that held my babe so close
Were opened wider to her kind.

"I hid her safe within my heart. 'My
Heart,' I said, 'is all for you.'
But lo! She left the door ajar and all
The world came flocking through.

"She needed me. I learned to know the
Royal joy that service brings
She was so helpless that I grew to love
All little helpless things.

"She trusted me, and I who ne'er had
Trusted, save in self, grew cold
With panic lest this precious life should
Know no stronger, surer hold.

"She lay and smiled and in her eyes I
Watched my narrow world grow broad,
Within her tiny, crumpled hand I touched
The mighty hand of God."

Some motorists are in such a hurry to get into the next county that they go right on into the next world.—*Judge.*

Coming back to the office after a vacation, we are reminded of the little bear of Goldielocks fame and are inclined to pipe fussily: "Who's been sitting at our desk and sent everything wiggle-waggle?" The swivel chair is screwed unfamiliarly high. The typewriter shows an unaccustomed resistance to pressure on its keys. Who has pushed our desk out of its regular place, and where *are* our scissors? At first the key pretends it will no longer unfasten the door. The paste pot has dried up from inanition. Pencils, never numerous, have run away to hide. We sit down to write, only to find that even our spelling has gone off on a holiday. We look words up in the dictionary, but how eccentrically it puts their letters together! That can't be right. We'll do them phonetically. Maybe the printer will know. And because it takes twice as long to do our work now that we are back, we can hear the Blue Eagle tut-tutting us all the way home.—TRIVIA in *Indianapolis Star.*

They were on their honeymoon journey to the Pacific Coast. The bride was in constant ecstasies over the wonderful scenery of the Rockies. The young husband was heroically endeavoring to keep pace with not too complete success.

They had just returned from the diner when the train plunged into some of the wildest scenery of the trip. "Oh," she said, "wasn't that the most wonderful gorge?" "Yes," dutifully, "that was the best feed we've had since we left Chicago."

Friendship

Give holy care when lifting up
The goblet life has filled,
Lest from a seeming tiny cup
An ocean be outspilled.

Elinor Lennen.

Little Betty, watching the farm hands spreading out a stack of hay to dry, could contain her curiosity no longer, so she politely asked:

"Is it a needle you're looking for?"—*Washington Labor.*

Old Man Depression Can't Take Christmas

NOT when every World Call reader decides to settle the **Christmas gift** question by giving a 6-months' subscription to two friends—or a 12-months' subscription to one friend—

NOT when we see that your gifts are accompanied by an attractive card with your name inscribed—

NOT when the $1.00-a-year rate makes it so easy on the pocketbook—

AND not when your gifts so increase circulation that the $1.00 rate **can be maintained after December 31!**

For $1.00 you may secure two 6-months' subscriptions to World Call. You send the $1.00 to us and we'll send the magazine to those you designate accompanied by an attractive gift card from you. Or you may prefer to send a year's subscription to one friend. Remember, World Call makes a grand gift—and one to be appreciated all the year long.

Clip the coupon below and send it to World Call, 222 Downey Avenue, Indianapolis, Indiana.

Enclosed find $_____ in full payment of the following $\frac{6 \text{ mos.}}{1 \text{ yr.}}$ gift subscriptions:

Name _____

Street _____

City _____State _____

» » »

Name _____

Street _____

City _____State _____

» » »

Name _____

Street _____

City _____State _____

» » »

Name _____

Street _____

City _____State _____

» » »

Name of remitter_____

Street _____

City _____State _____

Church _____

Share Your Meals Each Day In December

Homes for Children:

Child Saving Institute
Omaha, Nebraska

Christian Orphans' Home
St. Louis, Mo.

Cleveland Christian Home
Cleveland, Ohio

Colorado Christian Home
Denver, Colo.

Juliette Fowler Home
Dallas, Texas

Southern Christian Home
Atlanta, Georgia

Homes for the Aged:

Emily E. Flinn Home
Marion, Indiana

Florida Christian Home
Jacksonville, Fla.

Sarah Harwood Hall
Dallas, Texas

Illinois Christian Home
Jacksonville, Ill.

California Christian Home
San Gabriel, Calif.

Northwestern Christian Home
Unit No. 1—
Walla Walla, Wash.
Unit No. 2—
Eugene, Oregon

With Me

and

804 other children and 250 aged guests in our Benevolent Homes

—It costs 18 cents per day to feed a child or an aged guest in one of our Homes.
—Try the Milk Bottle Plan. Share your meals each day in December.
—Take a generous offering for Benevolence, Christmas Sunday, December 24.

ORDER FREE HELPFUL MATERIALS

A pageant, stories, coin envelope and Milk Caps (for the Milk Bottle Plan) from

F. M. ROGERS

National Benevolent Association of the Christian Church
1618 Paul Brown Building St. Louis, Mo.

CHRISTIAN BOARD OF PUBLICATION, ST. LOUIS